



A DESCRIPTIVE CATALOGUE  
OF THE  
ISLAMIC MANUSCRIPTS  
IN THE  
GOVERNMENT ORIENTAL MANUSCRIPTS  
LIBRARY, MADRAS.

By

T. CHANDRASEKHARAN, M.A., L.T.,

*Curator, Government Oriental Manuscripts Library, Madras  
and the Staff of the Library*

*(Prepared under the orders of the Government of Madras.)*

Volume IV

D. Nos. from 151 to 168 (Hindustani)

D. Nos. from 290 to 316 (Arabic)

D. Nos. from 822 to 1083 (Persian)



GOVERNMENT OF MADRAS

1961

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## INTRODUCTION.

The fourth volume of the descriptive catalogue of Islamic manuscripts of this library, prepared under the orders of the Government of Madras, is the continuation of the third volume, both in pagination and numbering of the Hindustani, Arabic and Persian manuscripts. As in the previous three volumes, the Islamic manuscripts are divided in three parts: Part I contains the descriptive notices of Hindustani manuscripts (Nos. 151 to 168); Part II contains the descriptive notices of Arabic manuscripts (Nos. 290 to 316); and Part III contains the descriptive notices of Persian manuscripts (Nos. 822 to 1083). The descriptive notices of all the manuscripts in three parts are classified as "Miscellaneous" because they pertain to a variety of subjects like biographies, ethics, Islamic law, mysticism, romance, poetry, theology, etc. In uniformity with the first three volumes of the Catalogue, the Subject index, Author index, and General Index are prepared on the same plan.

Attention is invited to the following manuscripts described in this volume :—

1. '*Risalah-e-Maqsud-al-salikin*' D. No. 156. (Hindustani).—It is a short treatise in Dakhani prose and poetry on Islamic mysticism by Syed Jalaluddin *alias* Yusuf Ali Shah Akmal. In this work the mystical terminologies are explained with illustrations in simple Dakhani prose. It is said to have been completed in 1296 A. H.

2. "*Riyadh-al-jinan*" D. No. 157. (Hindustani).—This is an exposition of true Sunni attitude to the family of Holy prophet, and the four caliphs as opposed to shi'ite beliefs. It is written in verse and it has a preface in prose, twelve Raudha subdivided into Khiyaban and a Khatima. The date of its composition is 1207 A. H.

3. "*Nakhlistan-e-Taj*" D. No. 977. (Persian).—The author Syed Tajuddin says that Shaikh Sa'di blessed him one night in a dream and Sa'di's Compliments made him to write this work called "*Nakhlistan-e-Taj*" on the model of Sa'di's *Gulistan* and *Bustan*. Syed Tajuddin was the son of Syed Muhammed, the Mufti and Qadhi of Tanjore. He was a good scholar in Persian language and has written many works.

Madras,  
30th July 1961.

Des. Cat.—1A

T. CHANDRASEKHARAN  
Curator.





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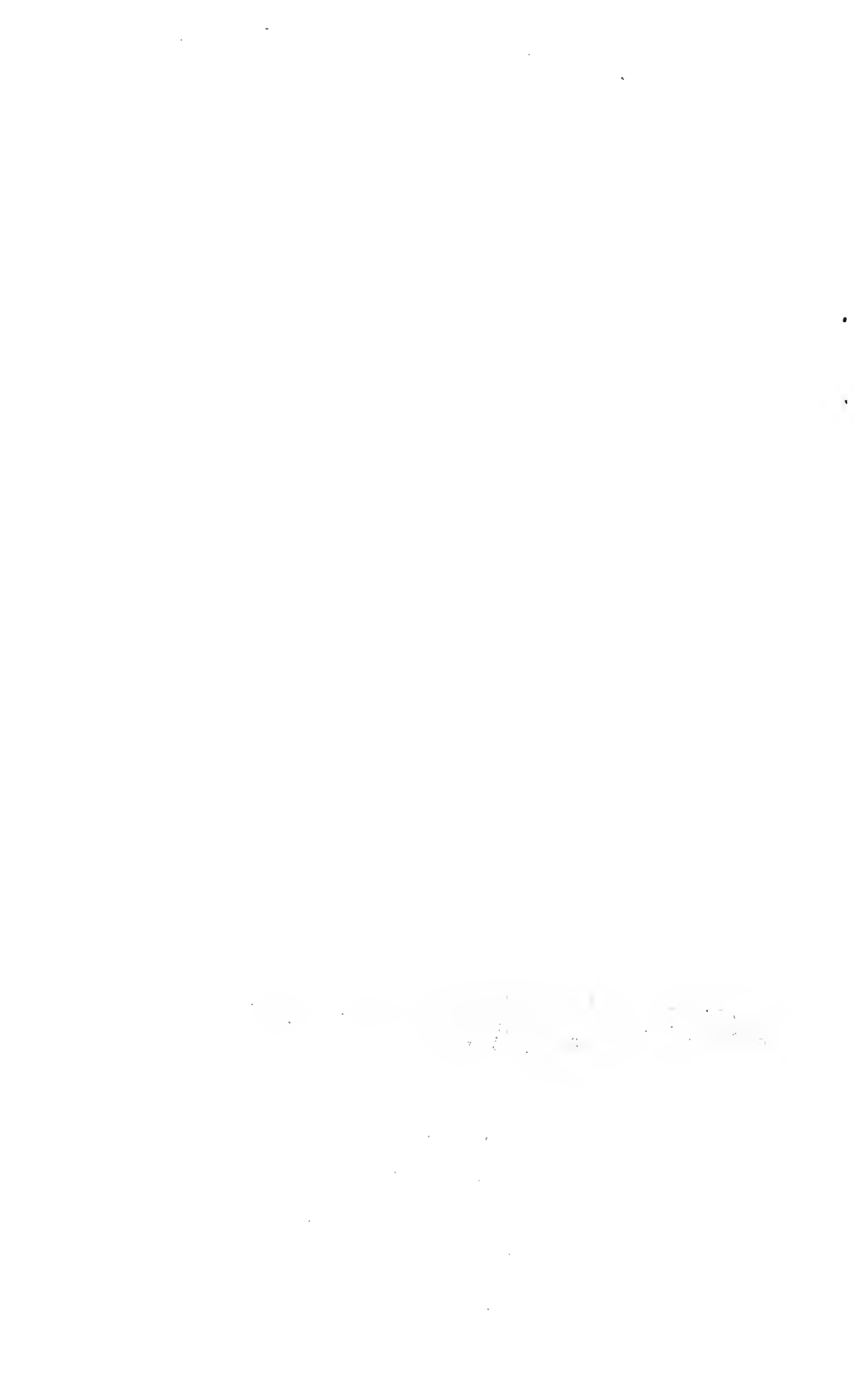
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انزاني كلاءهم عن الفاظ الاتحاد والتجوير والتصغير مزيبيكي عليه السلام  
 فاننا لله وانا اليه راجعون في يوم القيام والله اعلم وعلمه اتم واحسن  
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Dated 14th Sbahān 1267 A.H. Scribe Hasan Omar Rafie.

حسن عمر رافع

Beginning :

الحمد لله الذي انزل من السماء ماء ليحيي به البلاد وسوي  
 الفقرا والاغنيا والملوك الشداد و اخرج به عن ..... الارض زرعاً  
 نهاتاً رزقاً للعباد \*

And :

هذا اخرا لموجود من هذه النسخة في الام والله اعلم تم كف  
 الطعام والحمد لله اولاً، آخرها وظاهراً وباطناً وعلي كل حال وكان الفقرا  
 نهياً، الجمعة المباركة لعله رابع عشر من شهر شعبان الكريم سنة سبعمائة  
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# A DESCRIPTIVE CATALOGUE OF THE ISLAMIC MANUSCRIPTS

## VOLUME IV

### PART I—HINDUSTANI MISCELLANEOUS

No. 151. \* چہل حدیث \*

CHEL HADITH.

Substance, paper. Size, 12×10 inches. Number of pages, 16. Lines 22 on a page. Restored copy.

Subject : Theology.

Author : Syed Jalaluddeen Akmal.

حضرت سید جلال الدین اکمل عرف یوسف علی شاہ \*

Extent : Complete.

A restored copy of the borrowed manuscript from Syed Qader Ali Bashah Sahib Shameeri of Fort Street, Cuddapah.

It is a short theological tract of forty traditions of the Prophet Muhammad (peace be on him) in simple Dakhni poetry by Syed Jalaluddeen Akmal alias Yousuf Ali Shah Bukhari, native of Mahal, Chittoor District. He was the younger son of the famous Sufi poet, Syed Kamaluddeen Badasha Bukhari, known as Jami-e-Dakhan. He had his early education at Madras, and stayed in the mosque of Begum Ameerunnisa, Triplicane, for eight years. During the period, it is said, that, while he was starving for want of food, he prayed to God which was accepted and he was relieved from boarding and lodging troubles. He had his hereditary theological knowledge of Qadiria order from his father, and of Naqshabandiah order from his father's friend Shah Rafiuddeen Qaudari. He died in A.H. 1277 = A.D. 1860. He left two sons and two daughters of whom Syed Ali Murad Shah, the famous local Saint, is buried at Cuddapah, and Syed Faqcer Muhiaddeen Muqbal died at Mysore. (See an interesting and informative article of Muhammad Sakhawat Mirza, on 'Muqbal' in 'Nawa-e-Adab' of January 1954 and April 1954). One of his disciples, Munis مونس wrote the following chronogram on his death :

حضرت اکمل نے کیا آباد جب قصرے جنان  
تب نظر آئے لگے ویراں ہمیں اپنے مکان \*  
یوں کہا ہا تف نے مونس سال تاریخ وفات  
گرچے نقل مکان وہ پیشوائے عارفان \*  
۱۲ ۷۷

“Maqsood-al-Salekeen”, author's known work, described under No. 156 of this catalogue.

The author in the introduction says :

لکھا تھا مرشد فیاض میرا  
کمال اللہ رہبر راستونکا \*  
حدیثوں کے جو معنی فارسی سے  
سراپا صدق سے اور راستی سے \*  
نظر کر اسکتیں بانو جہانکی  
لقب جسکا امیرۂ عورتانکی \*  
جو بیگم سرور آصف نشانکی  
سلیمان فرید کی پاسبانکی \*  
خطاب لایق و برجستہ زیبا  
جسے نواب قمرالدین خان تھا \*  
ہمیشہ حق اسے راحت میں راکھے  
نسیم روح کو جنت میں راکھے \*  
شکم کی جو صدفکا اسکی ہے ثر  
غلام محی الدین خان بہادر \*  
چراغ و چشم ہے سب خاندان کا  
جو نرگس گلشن نام و نشان کا \*  
کرے سرمہ زحق اس نوجوان کو  
بہار گل سے بدلا دے خزاں کو \*  
ہے اسکا کارکن یک شخص نادر  
جسے کہتے ہیں مامم عہد قادر \*



امور دنیوی کا عہدہ بردار  
 اسی سرکار والا کا جمعدار \*  
 میرے حق میں بہت نیکی کیا ہے  
 محبت اہل بیت مصطفیٰ ہے \*  
 کہے ہلوا مجھے اے میرے بھیا  
 لئے میرے دو دن بنجا گویا \*  
 کبیت دہرپت میں ایرانی زبانکو  
 اے آ اور صاف کر ہندی بیانکو \*  
 کہ اس قانون سے یہ بین بازے  
 بہوت ہے مست اکثر راگ ہندے \*  
 نکل آوی سخن کر کونڈیوں میں  
 تجھے بھی تان سین وقت بولیں \*  
 جوسن انعام دیں قدرتکا اکبر  
 کرے تحسین عزت گا یگیر \*  
 کہے پر اسکی کر امید ایسے  
 یہ طنبوری کے ہمنے تار چھیڑی \*  
 جہاں تک ہیں یہ فن کے مرد بازاں  
 جو نظم و نثر کے ہیں تان سازاں (۹)  
 یہی ہے القبا ان سے کہ بولیں  
 اگر جاویں کیجا تال سر میں \*  
 کہیں یا نہ چھپاوے عیب میرا  
 کریں کہ راستہ یہ راگ مالا \*

It contains forty traditions and the first tradition is translated from Arabic to Dakhani verse as follows:

أَفْضَلُ الْكَلَامِ أَرْبَعُ سُبْحَانَ اللَّهِ وَاتَّحَمَّدَ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ  
 أَكْبَرُ \*

پیمبر صاحب قرآن کہا ہے  
 ہمارا دین اور ایمان کہا ہے \*

کہ سبحان اللہ اور الحمد للہ  
 یزہو تم لا الہ الا اللہ \*  
 کہو ہر وقت تم اللہ اکبر  
 کلام مومنین یہی ہیں چار بہتر \*  
 سمجھو ان چار کوتو سب میں افضل  
 وظیفہ کر زبان دل کا اکمل \*  
 فَضْلُ الْعِلْمِ خَيْرٌ مِنْ فَضْلِ الْعِبَادَاتِ \*  
 پیدہر کہتے ہیں اپنے زبان سے  
 نہیں میرے سے یہ رنگی بیاں سے \*  
 بزرگی سے عبادت کی یہ سمجھو  
 بزرگی علم کی بہتر ہے سمجھو \*  
 اگر کوئی علم اول نہیں پڑیگا  
 عبادت کیا بہت سے کرے گیگا \*  
 نہ ہو جب علم کیا جائے خدا کو  
 نہ پہچائے محمد مصطفیٰ کو \*

This manuscript also contains a Dakhani poem and an incomplete tract of theological questions and answers in the end.

The scribe is Syed Hussani son of Syed Hidayatullah and the date of transcription in the original is 1288 A.H.=A.D. 1871.

**Beginning :**

چہل حدیث منظوم \*

نجاست شرک کی کر دور پہیلی  
 بدن سے دل کی ہے دستبر پہلی \*  
 سمندر کود پڑھ وحدانیت کے  
 سراپا موج بنجا محمّد کے \*  
 وضو اور غسل سے رفع حدث کر  
 خدیاں غیر کا کرتب مٹھر \*

چہکا مہرا ہمیں سر بندگی کے  
دوگانہ شکریہ پڑ عاجزی سے \*

End :

و قرآن پر محمد ما مصطفیٰ صلی اللہ علیہ وسلم پر کہ ازیں  
کتاہا صحیفہ منکر شود کافر گردد نعوذ باللہ من ہا \*

No. 152. عقاید نوریت منظوم \*

AQAID-E-NURIAH.

Substance, paper. Size, 12 × 10 inches. Number of pages, 66. Lines 24 on a page. Restored copy.

Subject : Theology.

Author : Syed Nurullah Badasha.

Extent : Complete.

A restored copy of the borrowed manuscripts from Syed Qader Ali Basha, Fort street, Cuddapah.

A short tract on the articles of Muslim faith in Dakhani poetry by Syed Nurullah Badasha Bukhari Nur, who was the brother, disciple and successor of Syed Muhammad Shahmecn. He died in 1214 A.H. = A.D. 1799, and is buried at the Islamiyah Mosque, Cuddapah. Shah Sultan Muhiaddeen Sahib wrote the following chronogram on his death :

ہائے دل بشکستہ اے سالک دلم از روئے آہ  
گفت نور اللہ در نور محمد گم شدہ \* ۱۲۱۴

Shah Nurullah, the Qutb-e-Vellore, on his way to Haj, visited his grave and remarked that Syed Nurullah Badasha was a great Saint of his age. His other known works are :

(a) Irshad-e-Nuriah — ارشاد نورہ — a short treatise on Sufism.

(b) Tajalleyat-e-Nurani — تجلیات نورانی — a Persian work on Muslim philosophy and sufism.

(c) Aamleeyat-e-Nurani — عملیات نورانی — contains traditional family talismen.

The work under description is in simple Dakhani poetry which discusses the various theological and sufistic attributes of God, and explaining the popular theory of Wahdat-ul-Wajud وحدت الوجود he says :

نہ صفتان کون اسکی سمجھہ عین ذات  
 کہ صفتان کا مفہوم نہیں نہیں ذات \*  
 وجود و ایک ہے لیک مفہوم دو  
 یو مفہوم کی روسوں ہیں غیر او \*  
 وجودی جو موجود سو ذات ہے  
 وجود صفت اسکی سات ہے \*

.....

خدا بندہ مل دونوں کیوں ایک ہویں  
 یو دانتاں کہاں صاحب دیکھ ہویں \*  
 ہے باطل سمجھہ مذہب اتحاد  
 کہاں یک ہوئی زعفران پور زواد \*  
 خدا کون حلول مکائی نہیں  
 حلول صفائی بھی جانی نہیں \*  
 اول ہے تو ظرف و مطروف ہے  
 نہ دریمیں جو وصف موصوف ہے \*  
 مثالوں دونوں کی کہی یوں ملف  
 ہج خوب اسباتکون اے خلف \*

He attempts to explain the conceptions of 'بلوغ'، 'ایمان'، 'عقل' etc., thus :

کہی ہیں سوسن بات اہل علوم  
 کہ ایمان کی دو ہیں شرط لزوم \*  
 بلاغت ہے یک دوسرا عقل ہے  
 کتابانمیں اس درجہ کا نقل ہے \*  
 اگر کوئی بالغ و عاقل ہوا  
 تو شرط و جوب (؟) اوسکوں حاصل ہوا \*

.....

مونسطائیم بولتی یوں کہ ہے  
 عقیدہ کی تابع یو ہر شی کہ ہے \*

سہج ان میں ہیں تین فرقی تمام  
یہاں بولتا ہوں ہر ایکس کا نام \*  
عناد یہ فرقہ ہے یہ انکا قال  
یہی ہے کہ عالم ہی وہم و خیال \*  
بھی ہیں لا ادریہ ان میں انکو پہچان  
کہ ہر شے میں رکھی ہیں ریب و گمان \*

.....  
پہچانت کے سب تین اسباب ہیں  
او اسباب سب علم کی باب ہیں \*  
کہیں علم اور معرفت سیتاں  
دونوں یک ہیں اس میں نہیں کچھ گمان \*  
سو فسطائیہ بولتے ہیں سدا  
جدا علم اور معرفت ہی جدا \*  
سبب علم کا کہتے الہام کوں  
نہیں جانتی خاص اور عام کوں \*  
جو کچھ قول ہے، اونکا باطل سمجھ  
کہی ناپو کوئی بات عاتل سمجھ \*

The attributes of God, the functions of the angels, the qualities of the prophets and the four Muslim Caliphs, and a short account of the fundamental principles of Islamic jurisprudence, and the other subjects are dealt with in this manuscript. It also contains a Persian extract from "Zakhirat-al-muluk" of Syed Ali Hamadani with a translation in Dakhani verse thus :

ذخیرہ میں بولے ہیں سعید علی  
جز ہمدان کی شہر کے ہیں ولی \*  
بتی (۹) معرفت اُسکی بس عام کوں  
اگر کام ہے انکو اسٹم سوں \*  
یگانہ ہے عالم کا پروردگار  
یہی جان اوسکی تیں فرد بمڈل یار \*

.....

In the end there is a short Persian tract called Siraj-al-Mu'alla

سراج المعلى \*

Beginning :

کروں حمد خالق کا بنیاد میں  
رہو شکر میں اوسکی دلشاد میں \*  
نذا شکر اسکو سزاوار ہے  
دو عالم کا صانع و کرتار ہے \*

End :

امید دعائے خیر شاید کند قبول خداوند مہربان سے تمام  
شد سراج المعلى \*

No. 153. \* رسالہ روح الایمان

RISALAH-E-RUHUL-IMAN.

Substance, paper. Size, 12 × 10 inches. Number of pages, 39. Number of lines,  
24 per page. Restored copy.

Subject : Theology.

Author : Not known.

Extent : Complete.

A transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah.

A short treatise on Islamic theology and Islamic law in simple Dakhani prose by an unknown author.

Beginning :

سوال — روز میثاق کیسے کہتے ہیں — دسویں تاریخ محرم کی  
دن جمعہ کا تھا — اس روز اللہ تعالیٰ داد آدم کی کمر سے .....  
End :

بتاریخ شانزدهم ماه ذیقعدة بروز پنجشنبه سنہ ۱۱۸۹ ہجری  
در مقام تنگتور ہذا رسالہ روح الایمان والا سلام از دست رسول خاں  
یوسف زائی پر تحریر پذیر یافت بعون اللہ الملک الوہاب \*

This volume also contains :

153a— کتاب النساء —Kitab-un-nisa.

153b— چار کرمی —Charkursi.

153c— رسالہ اسرار التوحید —Risalah-e-Asrar-al-Tawheed.

No. 153. (a) \* کتاب النساء

KITAB-UN-NISA.

Substance, paper. Size, 12 × 10 inches. Number of pages, 36. (41 to 77 of No. 153). Number of lines per page, 20. Restored copy.

Subject : Theology.

Author : Ubaydullah Rahman.

Extent : Complete.

In simple Dakhani poetry, its author Moulvi Ubaydullah Rahman has presented the fundamental principles of Islam for the benefit of Muslim women in Deccan. Its purpose is stated thus :

اجي بي بياں ہے یہ نادر کتاب  
 بنی ہے تمارے ہی خاطر کتاب \*  
 اگرچہ کتابیں بنیں ہر کہیں  
 پر ایسی کبھی میرے دیکھی نہیں \*  
 چلی آؤ ماں بیٹیاں اور بھوپہ  
 چلی آؤ مل مل کے بہناں سبھی \*  
 سنو اور خوشی سے پڑھو یہ کتاب  
 یہ مصری کی ڈلیاں تمہیں جاؤ چاب \*  
 تم اسکو سنو یا پڑھو گے اگر  
 تو پوویگی نیکی ہدی سے خبر \*  
 کہ اسمیں ہیں باتیں بہت صاف صاف  
 موافق شرع کے نہ کچھ ہر خلاف \*  
 بہت دین کے اسمیں ہیں فائیدے  
 فقط عورتوں کے ہی ہیں قاعدے \*  
 مناسب ہے نام اسکو صبیح و مسا  
 کتاب النساء یا ادب النساء \*

It is divided in the following divisions and sub-divisions :

- |                         |                          |
|-------------------------|--------------------------|
| (۱) خدا صاحب کی ہستی کا | (۲) خدا صاحب کے ناموں کا |
| بیان *                  | بیان *                   |
| (۳) جسد کا بیان         | (۴) روح کا بیان *        |

- (۵) حواسِ خمسہ کا بیان \*  
 (۶) خدا صاحب کی صفات کا بیان \*  
 (۷) خدا صاحب کے فرشتوں کا بیان \*  
 (۸) خدا صاحب کی کتابوں کا بیان \*  
 (۹) خدا صاحب کے پیغمبروں کا بیان \*  
 (۱۰) تقدیر کا بیان \*  
 (۱۱) قبر کے سوال کا بیان \*  
 (۱۲) قیامت کی نشانیوں کا بیان \*  
 (۱۳) دوزخ کا بیان \*  
 (۱۴) مہشر کی جھوٹی کا بیان \*  
 (۱۵) پطراط کا بیان \*  
 (۱۶) میزان کا بیان \*  
 (۱۷) جہنم کے عذاب کا بیان \*  
 (۱۸) آب کوثر کا بیان \*  
 (۱۹) جنت کے عیش کا بیان \*  
 (۲۰) خدا صاحب کی دیدار کا بیان \*

In the concluding chapter, the author says :

اجی بی بیایا خاتمہ خیر ہے  
 طفیل بیوی فاطمہ خیر ہے \*  
 عقاید یہ جھوٹی سی میں نے لکھی  
 پڑھو شرق سے بی بیایا مل سبھی \*  
 تمہارے ہی ڈھب پر بنی یہ کتاب  
 اگر کچھ خطا ہو کرو مت عتاب \*  
 زانی کرے بات کوئی مردوا  
 سہائی نہیں عورتوں کے سوا \*  
 امی طرح عورت بھی مردانی بات  
 کری تو سہائی نہیں کوئی بات \*  
 زانی زبان سے یہی واسطہ  
 عقاید بنے تم سبھی واسطے \*  
 کتاب النساء اب ہوئی ہے تمام  
 ادب النساء کا ہے موقوف کام \*

It is a transcribed copy of the borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah. Name of the scribe and date of transcription not known.



Beginning :

خدایا ہمارا تو خاوند ہے  
 بھی والی و ورث خدانند ہے \*  
 توں سب والیوں کا ہی والی توی  
 نہیں ہے سوا تیرے دسرا کوئی \*  
 تو صاحب ہے ہم تیں تیری باندیاں  
 تیری صاحبی پر مے صدقے ہويا \*

End :

کتاب النساء جسکر مولوی محمد عبید الرحمن المتخلص بہ  
 مشتاق بن الہ بخش مرحوم اورنگ آبادی سلطان محمد پوری  
 نے لڑکیاں اور جواں بوڑھی عورتوں کی ہدایت اور تربیت واسطے  
 زنانی خطابوں میٹھے میٹھے القابوں سے ہندی نظم آسان جو ٹھیک  
 عقاید کا بیان ہے سنہ ۱۲۶۷ ہجری میں تصنیف کی ہے سو  
 چوتھے بار اے ستر ہجری میں کم یا بی کے باعث بطرز خوش  
 چھاپی گئی۔ چنانچہ کہ اسکی دوسری جلد کو آداب النساء نام  
 ہے قریب چھاپینگے \*

No. 153. (b) \* چار کرسی

CHAR KURSI.

Substance, paper. Size, 12 x 10 inches. Number of pages, 25. Number of lines 23 per page. Restored copy.

Subject : Theology.

Author : Ahmed Khan Shirani.

Extent : Complete.

Another religious tract on Islamic theology in Dakhani verse by Ahmad Khan Shirani, native of Madanpalli (Chittoor District). In the prologue he says :

یک دن جمعہ کی رات کو فاتحہ جو پڑھ سوتا تھا  
 دیکھا مبارک خواب میں ظاہر کروں سن لو بیاں \*  
 میں خواب کے جا حال میں دیکھا عجب یک باغ تھا  
 پھول ستاروں کے نمں رہ باغ تھا جنت کی شاں \*

خواہش مری کھینچی ادھر میں وہاں تماشا دیکھو گیا  
اس باغ میں آیا جو کس آواز پڑھنے کا وہاں \*

.....

پہنچے پھر اویسے میں کس نے کہا آتو ادھر  
تجھ کو بلانے بیگ تھا وہ خانم پیغمبران \*

تسلیم کر میر جا کھڑا ہت باندھ کر خدمت منے  
کپڑے نبی کے تھے ہرے منع جو مکہ پر در فشاں \*

میرے طرف آیا حکم احمد شیرانی بیٹھ کر  
توں چار کرسی یک بنا مسئلے ملا ای فقہ داں \*

لاکر دئے مجھ ہت قلم کاغذ دئے داوات بھی  
بولے جو توں کرسی بنا مسئلے ملا ای فقہ داں \*

اس خواب کے میں حال میں اپنے نبی کے حکم سوں  
کرسی کیتیں اتمام کر دیتا نبی کے ست میاں \*

منع کے اندر ایک وہ اپنے مبارک ہاتھ میں  
کرسی کیتیں پڑھ دیکھ کر تعریف کا کہتے بیاں \*

ہر روز کوئی کرسی پڑھے اسکو شفاعت میں کروں  
جتنی قضا عمری نماز ہووے ادا اے مومنوں \*

.....

اول بذکر فارسی دکھنی کیا میں اس سبب  
معلوم سب مسئلے کریں میرے برادر طفلگان \*

It is usually written under the following heads like :

محمد کی پیڑی کا بیان \* وضو کے سنتاں کا بیان \*  
ایمان کے صفت کا بیان، وغیرہ \*

According to its author this work was completed during the reign of Hyder Ali of Mysore, at Madanpalli, and the Qiladar of Gurram-konda in those days was Mirza Imam Baig. He says :

کرسیاں ہوئے ہیں یو تمام نواب حیدر کہ عمل  
 قصبہ مدن پلہی مذے غلام علی شاہ کے مکان \*  
 اسوقت میں حاکم وہاں مرزا امام بیگ نام تھے  
 قصبہ گرم کندھ کے وہ مدت سے تھے باشندگان \*  
 ہے باپ مجھ مہی الدین خان دادا میرے ہیں بہادر خان  
 جس گھر میں دنیا دین کے کاماں اتھے معمور جان \*  
 مسئلہ بذاکری کیا احمد خان شیرانی مجھ  
 مسئلہ تو پڑھنے نائیکے رکھ یاد مسئلہ ہر زبان \*  
 باشندہ میں کولار کس سال مور بالکل میں تھا  
 حاجی مکی حیدرولی وہاں دو ولیاں کے تربتان \*  
 تاریخ تھی چوتھی صفر یو چار کرسی ہوئی تمام  
 سی یکہزار یک سو چوتھے نو د پہ چھ آغاز جان \*

It is a transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah. The scribe and the date of transcription is not known.

**Beginning :**

وہ حق تعالیٰ ایک ہے اسکو ہے لائق پاکیاں  
 وہ باپ ماں سونیں ہوا فرزند نین اس عورتاں \*  
 نین کوئی خدا دوجا مجھ ایک خدا جس جیو دیا  
 محمد رسول اللہ کو قاصد خدا کے توں پہچان \*

**End :**

اما بعد ہندہ کمترین خادم شرع میں خاکسار بلا اشتباہ منشی  
 سید قادر بادشاہ قادری الحنفی عفی عنہ نے اس کتاب سے نظائر  
 مطبوع ہر برناؤ پیر فقہ لائانی چار کرسی احمد خان شیرانی کو  
 کہ نایاب تھی نہایت رغبت دلی و مفرح قلبی سے اوپر خواہش  
 احباب کے اپنے مطبع نبوی کارخانہ طلسم کرتاں بنگلور میں حلیہ  
 انطباع سے مزین کیا فہوالہدی غرہ جمادی الثانی سنہ ۱۲۸۷ ہجری  
 نبوی \*

No. 153 (c). رسالة اسرار التوحيد \*  
RISALAH-E-ASRAR-AL-TAWHEED.

Substance, paper. Size, 12 × 10 inches. Number of pages, 18. Number of lines per page, 24. Restored copy.

Subject : Mysticism.

Author : Syed Muhammad Shahmeer.

Extent : Complete.

It is a transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah.

This manuscript is an interesting and informative short tract in Dakhani prose in Islamic mysticism and philosophy by a Sufi-cum-scholar, Syed Muhammad Shahmeer of Cuddapah. It explains in simple Dakhani language, illustrated with verses from the Quran, the sufistic terminologies like :

واجب الوجود - ممكن الوجود - كيف - انا انت وانت انا -  
احديت وحدانيت - صفات ذاتي - صفات انفعالي وغيره \*

Syed Muhammad-al-Hussaini Shahmeer of Raychoti (Cuddapah district) was born in 1081 A.H.=1670 A.D., during the reign of Sultan Sikandar 'Adil Shah either at Bijapore or Savanoor, where he spent his early life and had his early education. His father Shah Jamaluddeen was a quiet scholar of Oriental learning, and he trained his promising and intelligent son in the oriental thought and thus made him a good scholar of Muslim traditions, theology, jurisprudence and philosophy ; and appointed him as his Khaliph. He married the daughter of Syed Shah Hussain Bukhari of Kurnool. Adeeb Mysori in his "Ghazi-e-Azam" says that Syed Muhammad Shahmeer and Shah Kamal were compelled to accompany Hyder Ali to Srirangapatam, after his conquest of Cuddapah, where they were granted pensions by the Ruler of Mysore. But this statement is open to doubt as there is no authoritative document to establish its truth. However this much is certain that Nawab Qamruddeen Khan, Hyder's Governor of Gurramkonda, and Abdul Qudus Khan, the Nawab of Talpool, were his disciples and patrons. He witnessed several revolutions like the destruction of the Qutub Shahi and 'Adil Shahi dynasties, Aurangzeeb's conquest of Deccan, the conquests of the Maharattas, the Nizam-ul-Mulk Asif Jah I and Sultan Hyder Ali of Mysore. It is said that he was at Raychoti when the famous bloody battle of succession between Nasir Jung and Muzaffar Jung took place at Lakevedipali, ten miles from Raychoti, in which Nasir Jung was

killed in a treacherous assault of the Nawab of Cuddapah. He was 105 when he died on 30th Jamadi-al-Awal, 1186 A.H.=1772 A.D. and is buried at Talpool, Anantapur district. The following chronograms are given on his death :

صاحب کمال حضرت شہ میر تطب دین

مخدوم و رہنما و سرتاج عارفین \*

آمد ندا از غیب ز تاریخ شان عجب

سلطان اصفیا و شہنشاہ راصلین \*

۱۱۸۶ ہجری

\* شاہ کمال

منہم غیبی صدا دادم بگوش

اے عطا شد واصل حق شاہ میر \*

\* عطا

۱۱۸۶ ہجری

He left several works in Urdu and the following are the most popular :—

(۱) اسرار التوحید \* (۲) رسالہ عینیت و غیریت \*

(۳) رسالہ قادریہ \* (۴) عقائد صوفیہ \*

(۵) انتباه الطالبین \* (۶) دیوان شاہ میر و غیرہ \*

The manuscript under description رسالہ اسرار التوحید was published in 1331 A.H. (1912 A.D.) from Hyderabad and, another published work of the same author is called “انتباه الطالبین” in the year 1932 A.D. for detailed information on the life and works of Syed Muhammad Shahmeer please see the articles of Muhammad Sakhawat Mirza, B.A., LL.B., in the Bombay Quarterly “Nawa-e-Adab” of April and July 1953.

**Beginning :**

الحمد لله رب العالمین تمام ثنا اور صفت اور سرا ازل سے  
ابد تک ثابت ہے اور مزادار ہے خدا تعالیٰ کی ذات کو کہ او  
بیچون و بے چکر نہ ہو ہمیشہ بے نمونہ ہے \*

**End :**

یو رسالہ اگر مطالعہ کریگا تو کچھ ایک معلوم ہوگا انشاء  
اللہ تعالیٰ ہو اس رسالہ کا نام اسرار التوحید رکھا گیا ہے تا طالب  
کو مرشد کامل کے زبانی سوکشف ہوے والسلام - تمت تمام شد  
سنہ ۱۲۸۲ ہجری \*

No. 154. \* رسالہ مسائل زنان \*

RISALAH-E-MASAIL-E-ZANAN.

Substance, paper. Size, 12 × 10 inches. Number of pages, 69. Lines, 24 on a page. Restored copy.

Subject : Theology.

Author : Syed Jalaluddeen Akmal.

Extent : Complete.

A transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah.

It is a short theological tract on Islamic theology by Syed Jalaluddeen alias Yousuf Ali Shah Akmal, son of Syed Shah Kamal. A short biographical sketch of the author is given under D. No. 151 supra. It is intended for Muslim ladies as the author states in the introduction thus :

بعد حمد و صلوات کی کہتا ہے جلال الدین یوسف عاصی کہ رسالہ مسائل زنان تالیف کئی تھے اخوند عبدالکریم نے فرزند مخدوم درویشہ کی کہ عورتاں اسکو پڑھیں اور یاد رکھیں اور بموجب اسکے عمل کریں تا انکو آتش سی دوزخ کی خلاصہ ہوئے۔ پس محب فقرا معدن جود و سخا خان ذیشان محمد معظم خان مہم ساکن کڑپہ نے اس فقیر سے کہے کہ یہ فارسی ہے اسکو زبان ہندی سے ترجمہ کر۔ تا ہر کسی عورت کو پڑھنا اسکا سہل ہووی اور مالک روز جزا تبھکو اسکا جزا دیوے پس یہ عاصی نے اس مسائل زنان کو دکھنی کیا۔ تا ہر کوئی عورت پڑھی اور اس ہندی کو ثواب ہووے کرکر \*

A few Islamic precepts given in this work are :

- (۱) مسئلہ ایمان \* (۲) مسئلہ عمل \* (۳) مسئلہ شرک \*  
(۴) مسئلہ صفات حق تعالیٰ \* (۵) علم فقہ \* (۶) مسئلہ روزہ و زکات وغیرہ \*

Beginning :

الحمد لله والصلوات علی رسول الله و آله واصحابه العالی جاء \*

End :

تمام ہوی کتاب مسائل زنان کی ہاتھ سی جلال الدین اکمل حسینی چشتی در سنہ ۱۲۵۱ ہجری \*

No. 155. دیوان مخزن العرفان \*

DIWAN-E-MAGHZAN-AL, IRFAN.

Substance, paper. Size, 12 x 10. inches. Number of pages, 445. Number of lines, 24 per page. Restored copy.

Subject : Mysticism.

Author : Syed Shah Kamal.

Extent : Complete.

A transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah.

The author of this unique work on 'Iasawwuf in Dakhani poetry is Syed Shah Kamaluddeen Kamal, a great scholar of Islamic thought, and mysticism, who was the third son of Shah Jamaluddeen and the younger brother of Syed Muhammad Shahmeer. He was a disciple and a pupil of his illustrious elder brother, Shahmeer; and being an intellectual product of Shahmeer he was a great theologian, poet, and mystic of his age. He was a close friend of Khaja Rahmatullah of Rahamatabad (Nellore district) and Shah Abdul Lateef, the famous Qutub-e-Vellore, the two great local saints. He was an accepted living authority on Islamics, and this can be judged from the fact that Shah Abdul Lateef in his Persian work, فصل الخطاب بدن الخطا والمواب quotes the Ghazals of Shah Kamal in support of his theological arguments. He married the daughter of Syed Mustafa Qadari of Kurnool. He had his khilafat from Shahmeer. He died in 1224 A.H. (1809 A.D.) and is buried at Gurramkonda (Chittoor district). The chronogram on his death is as follows :

مرشد حق بین و حق نا حق نبوش

شہ کمال الدین میر عارفان \*

مال قدسی آمد از وصلش عجیب

رہنمائی سالکین رفت از جہان \*

۱۲ ہجری \*

۲۴

He left four sons and four daughters, among whom Jalaluddeen alias Yousuf Ali Shah Akmal was the most popular. This Diwan contains 425 Ghazals, 11 Mathnawis, 12 Tarjeebands, 2 Qasidas and 129 Rubaiyats. The mathnawi in praise of prophet Mohammad (peace be on him) begins thus :

Des. Cat.—2

رخ تیرا روز یقین زلف تیری شب رشک کے  
 مہر و مہر دو جہاں میں ہے تیری یک نک کے \*  
 مرد سٹ خاک ہے تجھ یک کے دو جگہ کی جگ کے  
 درک ہے ذات تیری ہستی لا یدرک کے \*  
 یا نبی العربی المدنی المکی \*

A mathnawi in praise of Syed Jamaluddeen begins and ends thus :

جسکو عشق و معرفت آئیں ہے  
 جسکو وحدت کاف ویا و شین ہے \*  
 جسکو آئی جا علی تمکین ہے  
 جسکو لائق مدحت و تحسین ہے \*  
 حضرت سید جمال الدین ہے \*

مرشد روشن ضمیر بی نظیر  
 قطب اکرم غوث اعظم شاہ میر \*  
 جسکے در کا ہے کمال ادنی فقیر  
 اسکا پیر و رہنما و دستگیر \*  
 حضرت سید جمال الدین ہے \*

There is another mathnawi in praise of his elder brother and teacher, Syed Muhammad Shameer which begins and ends thus :  
 (Page 326)

ملک عشق و معرفت کا ہے تو میر ہے نظیر  
 عاشقان پر عارفان سب جگ کے ہیں تیرے وزیر \*  
 لا مکان تیرا سر پر عرش ہے تیرا سریر  
 فیض تیرا شامل شاہ و گدا پیر و فقیر \*  
 کر مددگاری میری یا قطب عالم شاہ میر \*  
 اے جمال ذات حق کے نور با عزو جلال  
 آفتاب فیض تیرا ہے ہمیشہ بے زوال \*



اے پر تو سے مذکور کر سیمہ روئے کمال  
 سال روماء و روز شب رکھتا تجھ سے سوال \*  
 کر مددگاری میری یا قطب عالم شاہ میر \*

There is a useful chart in the end which gives information on the death and the place of burial of the great saints of Islam beginning with Prophet Muhammad and ending with Haji Abdul Rahman Sahib. It also contains a few poems, Ghazals and Rubaiyats of Syed Mohammad Shahmeer, Syad Ali Murad Afzal, Syed Jalaluddeen Akmal and Shah Muqbal.

The name of the scribe and date of transcription is not known.

**Beginning :**

ہر ذرہ روئما ہے تیرے آفتاب کا  
 آئینہ طشت آب ہے جو ماہتاب کا \*  
 اعیان کے ہر لباس سے ہستی تیری عیاں  
 چوں صورت ظروف سے جلوہ تراب کا \*  
 ظاہر ہے تو نہ غیر بشکل ہم جہاں  
 شاہد ہے اسیم حال حروف و زکاب کا \*

**End :**

رضوان اللہ تعالیٰ علیہم اجمعین ہر حمتک یا ارحم الراحمین  
 اتمام یافت \*

No. 156. \* رسالہ مقصود السالکین

RISALAH-E-MAQSOOD-AL-SALIKEEN.

Substance, paper. Size, 12 × 10. inches. Number of pages, 54. Lines, 24 on a page. Restored copy.

Subject : Mysticism.

Author : Syed Jalaluddeen Akmal.

Extent : Complete.

A transcribed copy of a borrowed manuscript from Syed Qader Ali Basha, Fort Street, Cuddapah.

It is a short treatise in Dakhani prose and poetry on Islamic mysticism by Syed Jalaluddeen alias Yusuf Ali Shah Akmal. In the introduction he says :

کہتا ہے فقیر ایسا کہ حقیر شاہ جلال الدین اکمل عاصی  
غلام حضرت شاہ کمال اللہ چشتی قدس سرہ - بعض دوستان  
سے سائل ہوئے کہ مرتبہ غیب ہویت اور احدیت میں کیا فرق  
ہے بیان کرو۔ اسلئے یہ رسالہ ورقی لکھا گیا تا ہر طالب کو فرق  
ان دو مرتبہ کا سہل طور سے معلوم ہووے \*

The following mystic terminologies are explained with illustrations in simple Dakhani prose, as :

دیدار مطلق کے پانچ راہ چار منزل اور ایک مقام مقرر  
کئے ہیں - پانچ راہ یعنی راہ شریعت - راہ طریقت - راہ حقیقت  
راہ معرفت اور راہ وحدت - چار منزل - منزل ناسوت - منزل ملکوت -  
منزل جبروت - منزل لاہوت - یک مقام - مقام قرب \*

It is said to have been completed in 1296 A.H. Scribe and date of transcription not known.

Beginning :

بعد حمد خدائی لوح و قلم  
جس سے پایا نمود نقش عدم \*  
جسکو کہتے ہیں احمد بے مہم  
جس کی درگاہی واجب التعظیم \*  
جو سبب ہے ظہور عالم کا  
عرش و کرسی ملایک آدم کا \*  
اوسمہ اکمل درود پڑتا جا  
آگے یک یک قدم تو پڑتا جا \*  
آل و اصحاب پر بھی اسکے سلام  
بہیج اور کر شروع اپنا کلام \*

End :

عقل کل اور علم الہی بھی اسکو کہتے ہیں ظاہر ہوا کیونکہ  
امتیاز احمد کا احد سے ساتھ مہم کے ہے اور مظہر حقیقی احمد  
کا حقیقی احمد کے ہے یا عیم احمد اشارہ ہے دائرہ سے موجود اس

کے جو مظہر حقیقت محمدی کے ہیں جو عقل کل سے عین آخر  
کا جو انسان ہے ہوا یعنی ..... کمال تمام بھیج پیدائش  
انسان کامل کے ظاہر ہوا \*  
تمام شد \*

No. 157. ریاض الجنان  
RIYAZUL JINAN.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 150. Lines on each page, 24. Mode of writing, fair. Restored copy.

Subject: Exposition of true Sunni attitude to the family of the Prophet and the four caliphs in the form of verse.

Author: Muhammad Baqir Agah.

Extent: Complete.

This is a restored copy from a manuscript in the library of Bahauddin Sahib, Madrasah-e-Muhammadi, Madras. This is an exposition of true Sunni attitude to the family of the Holy Prophet, and the four caliphs as opposed to Shiite beliefs. It is written in verse and has a preface in prose, twelve Raudha sub-divided into Khiyaban and a Khatima. The date of the composition is 1207 A.H.

Beginning :

روایت است از رسول اللہ علیہ وآلہ وسلم روزی امیر المؤمنین الص \*  
\*

End :

یہ نظم اسکا عجب انداز کا ہے  
مگر آئینہ دار اعجاز کا ہے \*

No. 158. تحفہ عاشقان \*  
TUHFA-E-ASHIQAN.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 194. Number of lines on each page, 24. Mode of writing, fair. Restored copy.

Subject: Poetry.

Author: Faqhruddin Shah.

Extent: Complete.

This restored copy is a translation of Shaik Farid-aldin 'Attar's *Khusrau O Gul* or love adventures of Gul and Hurmuz, also styled *Gul O Hurmuz*, from Persian into Dakhni Urdu.

Beginning :

کروں پاک دل پر زبان پاک مومن  
 ثنا پاک اوس عاشق پاک کون \*

End :

ہوا جب یوقصہ مرتب ظریف  
 کہ ہے نام کاتب کا ظم شریف \*

No. 159. تقویت روحانی

TAQWIYAT-E-RUHANI.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 43. Number of lines on each page, 24. Restored copy.

Subject : Life and teachings of the eminent saint Hazrat Syed Abdul Qadir Jeelani.

Author : Dilawar Husain Farooqi-al-Nasiri.

Extent : Complete.

This restored copy is a compendium of the life and teachings of the eminent saint Hazrat Syed Abdul Qadir Jeelani, whose shrine at Baghdad is the resort of Muslims all over the world. The date of composition is 26th Rabiulawwal, 1351 A.H.

Beginning :

ولادت با سعادت جذاب تطب انطاب حضرت مہد  
 عبدالقادر جیلانی رضی اللہ عنہ جیلان شریف میں سنہ ۱۴۷۰ یا  
 سنہ ۱۴۷۱ ہجری مقدمہ میں ہوئی الخ \*

End :

لی جئے تسلیم سلام مدح گو  
 السلام اے ضوت اعظم السلام \*

No. 160. طب نبوی \*

TIBB-E-NABAVI.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 68. Number of lines on each page, 24. Restored copy.

**Subject :** Treatment of diseases through prayers.

**Author :** Not known.

**Extent :** Complete.

This restored copy contains a list of common diseases and their cures by means of prayers, drawn from the traditions of the Prophet. The work is dated 25th Rabiulawwal, 1264 A.H.

**Beginning :**

الحمد لله الذي ... جازنا جائز بعد حمد و صلوة کے یہ  
بات ہے اللہ صاحب نے انسان کو پیدا کیا الخ \*

**End :**

اور بعد اس کے یعنی درود کے یہ کلمہ کہے ذکر اللہ بخیر من  
ذکرہ \*

No. 161. \* ریاض العارفین  
RIYAZUL 'ARIFEEN.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{4}$  inches. Number of pages, 254. Number of lines in each page, 24. Restored copy.

**Subject :** Poetry.

**Author :** Ishaq (Moulvi Muhammad Ishaq).

**Extent :** Complete.

This restored copy contains versified encomia and anecdotes of saints and illustrious personalities in the history of Islam from the Prophet downwards. The author states that he collected the material from Persian master-pieces and rendered it into Dakhni Urdu. The work begins with panegyries of God and the Prophet, and his companions. It is divided into eleven babs, and ends on a khatimah and a complete list of contents. The date of the composition is 1106 A.H. The original copy was transcribed by Ustad Umar Khan, younger brother of Syed Sulaiman Mian on 29th Rabiul awwal, 1262 A.H. at Chennapatam, and the list of contents was written on 9th Shawwal, 1265 A.H. in the city of Secunderabad.

**Beginning :**

ابتدا کرتا ہوں بسم اللہ  
صاحب عز و جلال و جہان مر \*

End :

اور مکرم آل اور اصحاب پر  
پڑھ تھیں اور سخن کو ختم کر \*

No 162. قصہ رضوان شاہ و روح افزا و مطلع عشق \*  
QISSA-E-RIZWAN SHAH WA RUHAFZA WA MATLA-'E-ISHQ.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 130. Number of lines in each page, 24. Restored copy.

Subject : Romantic mathnawi.

Author : Different authors.

Extent : Complete.

This restored copy contains two romantic narratives in Dakhni. The author of "Qissa-e-Rizwan Shah and Ruh Afza" is Faiz. The date of composition is not known. The date of transcription of the original copy is 17th Shaban 1272 A.H.

Beginning :

اول نام حق کا لے بولوں سخن  
بند ہوں اسکی توحید کہولوں سخن \*

End :

من نوشتہ صرف کردم روزگار  
من نمانم خط بمائد یادگار \*

162 (a) Matla-'E-Ishq . مطلع عشق . The author of this romantic mathnawi is Raghib, son of Aasim Khan Maghfoor, as mentioned in the poem. The date of composition is 1227 A.H.

Beginning :

کروں کیا وصف محبوب حقیقی  
کہ حسن و عشق میں جس کی تجلی \*

End :

ہمارا خاتمہ ایمان پر کر  
بھتی فاطمہ شہیر و شہیر \*

## No. 163. \* قصص الانبياء (دفتر اول)

## QASASUL ANBIA (DAFTAR-E-AWWAL).

Substance, paper. Size, 12 × 7 inches. Number of pages, 342. Number of lines on each page, 17. Condition, fair. Appearance, old.

Subject : History of the Prophets.

Author : Ghauthi.

Extent : Complete.

This is a Dakhni Urdu version of the classic entitled Qasasul Anbyia or the history of the Prophets from Adam to Muhammad in verse form. The poet's pen-name frequently occurs in the work. This is only Daftar-e-Awwal and brings the narrative upto the life of Hazrat Ayub. The colophon gives the name of the scribe as Mohiadeen Khan, and the date of transcription as 1st Zilhaj 1270 A.H.

Beginning :

کروں حمد خدا اول بیاں میں  
ثنا اور صفت کو اسکی عیان میں الخ \*

End :

عطا پر شکر گر میرے سون اظہار  
فضل کر گرچہ ہے غوثی گنہگار \*

## No. 164. \* الاتذناء في ردا الفضول و احكامه من الغناء

## ALIQTINA FI RADDIL FAZOOOL WA AHKAMIHI MINAL GHANA.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 94. Number of lines on each page, 24. Restored copy.

Subject : Place of music in Islam.

Author : Tajammul Husain Iman bin Wali Ahmed bin Hafiz Anwarul Haq Farooqi, Gopamavi.

Extent : Complete.

This restored copy is a learned treatise on the place of music in Islam. It was written in refutation of the views about music expressed in a journal entitled Raddul Fuzool, the author of which was Muhammad Azizuddin Ghatala, Madrasi. The author of the work under notice supports from theology his contention that music is a taboo and where it is permissible, it is hedged in with restrictions.

The date of composition is not known from the text.

**Beginning :**

الحمد لله غافر الذنب ..... اما بعد عبد ضعيف فقير حبيب  
سراپا عصيان اميدوار رحمت ايزد منان الص \*

**End :**

بر که از مذاق علماء صرفیه واقف است  
و عقل ملیم و ذوق صحیح دارد قدز این \*  
تحریر میداند و بس ..... بر حمتک  
یا ارحم الراحمین آمین ثم آمین \*

No. 165. \* جواهر الهند

JAWAHIRUL HIND.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 476. Number of lines on a page, 24. Restored copy.

Subject : Anthology of Urdu poets.

Author : (Compiler), Haji Raza otherwise known as Muhammad Salabat Khan Ghazanfar Jang, Intizamuddaula, son of Nawab Nasirul-mulk, fifth son of Nawab Md. Ali Wallajah.

Extent : Complete.

This anthology consists of a wide selection from Urdu poetry. It was produced during the time of Nawab Muhammad Ghauth Khan, the Nawab of Carnatic. The compiler states in the preface that among the several works he consulted in the compilation of this work were تذکرہ گلشن بہار (Tazkirah-i-Gulshan-i-bekhar) of Mustafa Khan Bahadur Sheefta, تذکرہ گلشن ہند (Tazkirah-i-Gulshan-i-Hind) of Mirza Ali Lutf and تذکرہ گلزار ابراہیم (Tazkirah-i-Gulzar-i-Ibrahim).

**Beginning :**

الحمد لله الذي ..... کجا آدم کجا آن شان اولاک  
چہ نسبت خاک را با عالم پاک \*

**End :**

گفت سالش بلبل از روی بہار  
گلشن اشعار ارباب کمال \*

Date of the original copy 13th Safar, 1272. A.H.



No. 166. \* علاج اسب

ILAJ-E-ASP.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 52. Number of lines on a page, 24. restored copy.

Subject : Veterinary science.

Author : Abdul Qader.

Extent : Complete.

This is a treatise on treatment of horses. The compiler, Abdul Qader, states in the preface that he collected the material for this work from rare and valuable books, and named it as دلدل نواز نامہ (Duldul Nawaz Namah). The date of compilation is given in the preface as 1201 A.H.

Beginning :

بعد از حمد حق تعالی ..... ظاہر ہوے کہ ما سلف اور حال  
کے صاحب اور استادان بہت طبیبان فارسی اور ہندی نظم و نثر سے  
کھی ہیں الخ \*

End :

و بآب سرد یک ہفتہ بخورد از تلخہ سرفہ باشد دفع شود \*

No. 167. \* تذکرۃ الاولیاء نظم ہندی

TAZKIRATUL AULIYA NAZM-E-HINDI.

Substance, paper. Size,  $8\frac{1}{2} \times 4\frac{1}{2}$  inches. Number of pages, 368. Number of lines on a page, 13. Mode of writing, nastaliq. Condition, good. Appearance, old.

Subject : Hagiology of saints in verse form.

Author : Not known.

Extent : Incomplete.

According to the contents on the first folio, this long poem in Hindi consists of 66 babs, the last being the Khatima. But only 18 babs are found in this volume and the rest are missing, the 17th bab itself being incomplete. The poet has described the various events and anecdotes connected with the saints beginning with Hazrat Imam-e-Azam. Due to the missing portion, particularly the Khatima (end), it is not possible to know the name of the author.

**Beginning :**

حمد بعد از نعت کرکر دلسے وصف چار یار  
کوٹذا بارا امام غوث اولیاء کردگار \*

**End :**

حق سنی مہمان ہے بہشتی گیا  
آئی تم چالیس میں دیکھا .....  
—————

خزانہ معدلت \* No. 168

KHAZANA-I-MADILAT.

Substance, paper. Size, 8 × 4½ inches. Number of pages, 54. Number of lines on a page, 11. Mode of writing, nastaliq. Condition, good. Appearance, old.

Subject : A code of penal laws.

Author : (Compiler) Sibgatullah bin Muhammad Ghauth.

Extent : Complete.

A code of laws to punish crimes and moral transgressions according to the doctrines of Imam Abu Hanifa, compiled at the instance of Wallajah Muhammad Ghauth Khan Bahadur, Nawab of Carnatic, the work having been completed on 26th Rabi-al-akhir, 1262 A.H.

**Beginning :**

حمد بیحد و ثناء بیحد اس بادشاہ علی الاطلاق کے لایق  
ہے ..... الخ \*

**End :**

جب ان کو معاف کرے تو اللہ بھی معاف کریگا .....

Scribe, Hafiz Ghulam Mahmud bin Qazi Muhammad Ghauth, dated 22nd Shaban, 1268 A.H.

## PART II—ARABIC.

## MISCELLANEOUS

No. 290. \* كتاب نامعلوم الاسم

KITAB-E-NAMALOOM-AL-ISM.

Substance, Paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2}$  inches. Pages, 192. Lines. on a page, 17.

Mode of writing, good, nasta'liq, Condition, injured. Appearance, old.

Subject : Rhetoric.

Author : Not known.

Extent : Incomplete.

This book has been written in detail about Rhetoric, the first fourteen pages of this work are so badly injured that the name of the book and the author is not known. On the first page a part of the author's name

مسعود بن is readable.

**Beginning :**

نحمدك يا من شرح صدورنا لتلخيص البيان في ايضاح المعاني  
و نور قلوبنا بلوامع البيان من مطالع المثلثا ..... علي نبينا  
محمد المريد ..... بد المحرزين قصب السبق ..... الفخير الي الله الغني  
مسعود بن .....

**End :**

وهو ان الحال التي نحن يصدها غير الحال التي تقابل الماضي  
و يقرب قد الماضي منها فتحوز المقارنة اذا كان الحال و العامل \*

Date of transcription and scribe not known.

No. 290. (a) \* كتاب نامعلوم الاسم

KITAB-E-NAMALOOM-AL-ISM.

Substance, paper. Size  $8\frac{1}{2} \times 6\frac{1}{2}$  inches. Pages, 52. Lines 15, in a page. Mode of writing nasta'liq. Condition, good. Appearance, old.

Subject : Metaphysics.

Author : Not known.

Extent : Incomplete.

This is a complete copy at the end, but some folios are missing in the beginning, so the name of the author and the work cannot be found out.

**Beginning :**

واند تعالے في حمد ذاتہ منزہ عن كل قيد و تعين سواہ كان  
ذلك التعین زاید اعلي الذات او عين الذات حتي عن قيد الاطلاق \*

End :

الهمم صل عليه و علي آله كما صليت علي ابراهيم و علي آل ابراهيم  
وبارك عليه و علي اله كما باركت علي ابراهيم و علي آل ابراهيم في  
العالمين انك حميد مجيد عدد خلقك و زنة عرشك و رضي نفسك  
و مداد كلماتك كما ذكرك الذاكرون و كما غفل عن ذكرك الغافلون  
و صلي الله عليه و علي آله و صحبه وسلم تسليما كثيرا برحمتك يا  
ارحم الراحمين و الحمد لله رب العالمين \*

No. 290. (b). \* تعفه سرانديپ

TUHFA-E-SARANDIP.

Substance, paper, Size,  $8\frac{1}{2} \times 6\frac{1}{2}$  inches. Pages 14. Lines on a page 19. Mode of writing, nastaliq. Condition, good. Appearance, old.

Subject : Metaphysics.

Author : Ibrahim bin Maikhan.

Extent : Complete.

A short treatise written by Ibrahim bin Maikhan, in the language of Javian, when Hidayatullah one of his disciple was in the Island of Sarandip, he was told to translate this work from Javian language into Arabic, and this was completed by him.

Beginning :

و بعد فبقول العبد الفقير الرحمة مولا الا يذبه في سره و نجواه  
العبد المذنب الراجي غفر الله الملقب من جانب شيخه و مربيه بهديه الله  
غفر الله ذنوبه و ستر عيوبه لما كنا بتقدير الله المحكم و قضاء المبرم  
بارض سيلان و هي جذيرة سرانديپ \*

End :

ولولا روية العالم او في الجملة فكيف يتصور في الوجود عابد و معبود  
وعبد و رب و مكلف بفتح الام و مكان بكسر اللام فا فهم ذاك و السلام  
و قال كاتب الاحرف عني الله عنه الي ههنا آخر ما تنسر كتاب هذا القديس  
بتيسير الله تعالى و عونه تمت الكتاب و عم الثواب بعز الله الملك  
الواب و صلي الله علي سيدنا محمد \*

## رسالة في التصوف \* No. 290. (c)

## RISALATUN-FI-AL-TASAWOOF.

Substance, paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2}$  inches. Pages, 8. Lines on a page, 19. Mode of writing, nast'liq. Condition, good. Appearance, old.

Subject : Sufism.

Author : Not known.

Extent : Incomplete.

A small treatise written on sufism, though the name of the author is not mentioned in this treatise, the mode of writing clearly shows that this work also has been composed by the same author as described under No. 290-b. In this treatise the author discusses the reality of soul *نفس*. When man becomes aware of the soul (*نفس*) he may easily understand God. The author says that the knowledge of God depends on the knowledge of the soul. In the same meaning there is a proverb in Arabic *من عرف نفسه فقد عرف ربه* (*نفس* \*). one who understands the reality of soul, would understand God.

## Beginning :

الحمد لله الذي خلق الخلق لمعرفة و امرهم بالتزام صيغته والصلوة والسلام علي محمد نبي رحمة و علي آله و صحبه و جميع امته الصخ \*

## End :

فاذا عرفت نفستك كذا لك عرفت انك انموذج الكون و مراد المكون فا شهد في نفسك آلاء ربك و صفاته علي ماله ارشدك اليه برشدك الراسخ الكامل انتهي و منهم من قال المراد بمعرفة النفس ان تعرف ان المراد بالنفس \*

Not dated, name of scribe is not known.

## كتاب نامعلوم الاسم \* No. 290 (d).

## KITAB-E-NAMALOOM-AL-ISM.

Substance, paper. Size,  $8\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 8. Lines on a page, 13. Mode of writing, good nasta'liq. Condition, good. Appearance, old.

Subject : Rhetoric.

Author : Not known.

Extent : Complete.

A commentary on the text is written in red ink. Some folios are missing in the beginning. The names of the commentator and the author are not known.

**Beginning :**

الحسي رحمه الله تعالى و رضي الله عنه و نفعنا به فاجبتة الي  
 ذالك قاصد انه نفع نفسه ومن شاء الله من انباء جنسه جعل الله خالصا  
 لوجه الكريم و نفع بهذا العلم من له فيه رغبة \*

**End :**

وسلام علي الدين مصطفى اللهم صل و سلم علي سيدنا محمد و  
 اله وسلم تحل العقد و تفرح الكرب يا رب العالمين و الحمد لله  
 رب العالمين و صلي الله سيدنا محمد و اله و صحبه و سلم اجمعين آمين \*

Date of transcription and the scribe not known.

**No. 290 (e). الحقيقة الموافقة للشرعية****ALHAQIQAT-AL-MUWAFIQATILI SHARIAT.**

Substance, paper. Size,  $8\frac{1}{2} \times 5$  inches. Page, 70. Lines on a page, 17.

Mode of writing, nasta'liq Condition, injured. Appearance, old.

Subject : Sufism.

Author : Muhammed bin Fadhlullah.

Extent : Incomplete.

The author shows in his introduction that he had written 'Tuhfatul Mursalah a tract on various degrees of beings, considered as manifestations of the divine essence. After a few years he wrote short explanatory notes on it which later on were collected in the form of a book.

**Beginning :**

الحمد لله رب العالمين والصلوة والسلام علي رسوله محمد و اله  
 و صحبه اجمعين اما بعد فقد قال رسول الله صلي الله عليه وسلم  
 محمد ين \*

**End :**

كقوله واني جدير اي خليق اذبلغتكم يا لمغي اي جديد بالنور  
 بالاماني وانت بما املت منك جدير فان تنوي ..... تعطيني  
 منك الميميل فاهله اي فانت اهل ذالك الصع \*

Date of transcription and the scribe not known.

## No. 291. \* الفرايد الضيائية

## ALFAWAID-AL-DHIYAIYAH.

Substance, paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2}$  inches. Pages 13, Lines on a page, 11. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Arabic Syntax.

Author : Mulla Nooruddin Abdur Rahman Jami.

Extent : Incomplete.

The most famous of all the commentaries of Kafiya of Ibn-al-Hajib. It is generally known as Sharh-e-Mullajame. This commentary has been written by Mulla Nooruddin Abdur Rahaman Jami for his son Dhiya-al-din Yousuf. The name of the scribe and date of transcription not known.

## Beginning :

الحمد لولايه والصلوة علي نبيه و علي آله واصحابه المتدينين  
بآدابه اما بعد فهذا فرايد وافية بحل مشكلات الكافية للعلامة المشتهر  
في المشارق والمغارب الشيخ ابن الحاجب تغمد الله بغفرانه وامكنه  
بعبودة جنانه نظمها في سلك التقرير و سطر التحرير للولد العزيز  
ضياء الدين يوسف حفظه الله سبحانه عن موجدات التلف والتامف  
ومميتها بالفرايد الضيائية الصغ \*

## End :

و حيث كانت كلمتان اعم من ان يكون كلمتين حقيقة او حكما  
تدخل في التعريف مثل زيد ابوه قايم اوقام ابوه او قايم ابوه فان الاخبار \*

## No. 291 (a). \* رسالته في الصرف

## RISALATUN FI-AL-SARF.

Substance, paper. Size,  $8 \times 6\frac{1}{2}$  inches. Pages 17, Lines on a page 9. Mode of writing, fair. Condition, fair. Appearance, old.

Subject : Arabic Etymology.

Author : Not known.

Extent : Incomplete.

A small treatise written in Etymology, some folios are missing in the beginning.

## Beginning :

تصريفه فذم يفتتح فتحا فهو فاذم و فذم يفتتح فتحا فهو مفتوح  
الاسم منه اذم ليغتمم المنهي لا تغتمم لا يفتتح بالظرف مفتوح و الاله

مفتح ، مفتحة ، مفتاح والجمع منهما مفاتيح ومفاتيح ، واسم التفصيل  
إنفتح ، ومونته فتحي وجمعهما افاتيح وفتح ، وفتحيات \*

End :

شعر —

وضعت خمسة من الابواب

لازمة ابدأ بلا ارتياب \*

افعل انفعل افعلل افعللا لا

تفعلا عول فعل افعل عا \*

افعال افعللي و ثم عدها

و غيرها اوزام و ضدها \*

هذا آخر ما يسر الله لي ايراده علي اوزان الافعال والمرجو من  
فضل الله تعالى ان يجعله من صالح الاعمال والمنوال ممن اطلع  
اليه علي فلان \*

The date of transcription and the scribe not known.

No. 291 (b). \* زنجاني

ZANJANI.

Substance, paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2}$  inches. Pages, 48. Lines on a page, 7. Mode  
of writing, good. Appearance, old.

Subject : Arabic Etymology.

Author : Abdul Wahab bin Ibrahim Zanjani.

عبدالواهب بن ابراهيم زنجاني \*

Extent : Incomplete.

A primer of Arabic Etymology with marginal notes and interlinears.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي سيدنا محمد و آله  
وصحبه اجمعين اعلم ان التصريف في اللغة التغيير و في الصناعة تحريك  
الاصل الواحد الي امثلة مختلفة المعان مقصودة الخ \*

End :

تنبيه المرة من الثلاثي المجرد علي فعله بالفتح تقول ضربت  
بضربة و قمت قومة و لقيت لقية و مما زاد علي الثلاثة بزيادة الهاء كا  
الاصطاء و الاطلاقة الا مافيه تاء التانيث منهما فالو صف بالواحدة كقولك



رحمته رحمة واحدة ود حرجته د حرجة واحدة والفعلة بالكسر للنوع  
تقول هو حسن الطعمة والجلسة صحيح ومهموز مثال واجوف لفيقان  
منها ناقص ومضاعف \*

Date of transcription and scribe not known.

No. 291 (c). \* رسالته نا معلوم الاسم

RISALAHTU NAMALOOM-AL-ISM.

Substance, paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2}$  inches. Pages, 4. Lines on a page, 7. Mode of writing, fair. Appearance, old.

Subject : Arabic Etymology.

Author : Not known.

Extent : Incomplete.

A short treatise on Arabic Etymology, the author has left this work incomplete, only some select words of Arabic are given with meaning of each word in Persian below in the middle of two lines, date of transcription and the scribe not known.

Beginning :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \*

لصر	قول	غزو	أخذ	ضرب	وعد	بيع	رمي
باری کردن	گفتن	گرفتن	زدن	زدن	وعدة کردن	فروختن	رمىدن
مشئي	رقاية	ازر	فر	فدصح	الصح *		
برهائیدن	نگهداشتن	آزار دهيدن	دویدن	کشیدن			

End :

نشط	زيد	قرم	قطرة	لعب	طبخ	هبة	أشال
را میدن	افزودن	پاشیدن	پاشیدن	بازن	پختن	بخشیدن	پرمیدن
قطع	طيرا	رب	انخراج	أخذ	قام	أنبات	قبول
بریدن	پرویدن	پرویدن	برآوردن	خواستن	برداشتن	پروفتن	
تخلیف	عروف	پنداشتن					

No. 291 (d). \* أربطة أعراب

ARB'ATU AIRABIN.

Substance, paper. Size, 9x6 inches. Pages, 5. Lines on a page, 11. Mode of writing, fair. Appearance, old.

Subject : Arabic syntax.

Des. Cat—3A

Author : Not known.

Extent : Incomplete.

A small treatise on Arabic syntax. Contains marginal notes on the last page.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي محمد وعترته وآله  
الطيبين اعلم ان الاعراب هو الحرفة بدخول العوامل في اولها نحو جاءني  
زيد ورايت زيدا ومرتت بزيد الخ \*

End :

كقولك فوق السما وتحت الارض وقدام قوم وخلف زيد وراه  
عمر وحذاء بكر وازاء علي وسلقاء خالد ووسط اكليل ودون النهار وبين  
فلان وقبل الصغر وبعد الكبر وعند اللقاء و منذ يوم ومنذ ايام تعبرما  
بعدها باب العزم الامر جزم والنهي \*

Date of transcription and the scribe not known.

### رسالة في الصرف \* No. 291 (e).

#### RISALATUN FI-AL-SARF.

Substance, paper. Size  $8\frac{1}{2} \times 6$  inches. Pages, 18. Lines, on a page 11. Mode of writing, good. Appearance, old.

Subject : Arabic Etymology.

Author : Not known.

Extent : Complete.

A Primer on Arabic Etymology. The title of the work and scribe are not known.

Beginning :

وبه نستعين بسم الله الرحمن الرحيم و تتم بالخير \*  
الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام علي رسوله  
سيدنا محمد وآله وصحبه اجمعين اعلم اسعدك الله تعالى في الدارين  
ان الفعل من حيث المعنى نوعان لازم ومتعدي فاللازم مالا يتجاوز  
الفاعل من حسن زيد الخ \*

End :

ور هذه الابواب التسعة وما الحق بها لازمة ابدا وغيرها من بقية الابواب  
تكون متعدية وفي معنى ذلك قلت \*

(شعر)

وضعت خمسة من الابواب  
لا زمة ابدأ بلا اوتياب \*  
افعل انفعلا افعللا  
تفعلا افعلول فعل افنعولا \*  
افعال افعلل و تم عدها  
و غيرها لوازم لها و ضدها \*

هذا آخر ما يسر الله لي ليراده على اوزان الافعال والمرجو من  
فضل الله تعالى ان يجعله من صالح الاعمال والمسئول ممن اطلع فيه  
على خلدان \*

No. 211 (f). \* زنجاني

ZANJĀNĪ.

Substance, paper. Size, 8½ × 6 inches. Pages, 53. Lines on a page, 7. Mode of writing, good. Appearance, old.

Subject : Arabic Etymology.

Author : Abdul Wahab b. Ibrahim Zanjani.

Extent : Incomplete.

Similar to the work described under D. No. 291(b) with notes in the middle of the lines and on the margin. The work has been printed.

Beginning :

و به نستعين بسم الله الرحمن الرحيم الحمد لله و تتم بالخير الحمد  
الله رب العالمين والصلوة والسلام علي سيدنا محمد و الله و صحبه اجمعين  
اعلم ان التصريف في اللغة التغير و في الصداغة تحويل الاصل الواحد  
الي امثلة مختلفة المعان مقصودة لا تحصيل الابهاء \*  
تمت \*

End :

شالوصف بالواحدة كقولك رحمته واحدة و درجته درجته  
والفعلية بالكسر للذرع من الفعل تقول هو حسن الطعمة والجلسة  
تمت \*

صحيح و مهموز مذكور راجوف

لفيفان منها ناقص و مضاعف \*

Date of transcription and name of the scribe not mentioned.

## No. 291 (f). \* رسالته في النحو

RISALATUN FI-AL-NAHW.

Substance, paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2}$  inches. Pages, 15. Lines on a page, 7. Condition, good. Mode of writing, Nasta'liq. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

Extent : Incomplete.

It is a primer of Arabic syntax.

The date of transcription and the name of the scribe are not given.

## Beginning :

الحمد لله رب العالمين و افضل الصلوة والتسليم علي محمد  
سيد المرسلين و علي آله و صحبه اجمعين و بعد فاعلم يا اخي و نفعك الله  
تعالى لمرضاته ان النحو علم باصول يعرف بها احوال الا و اخر الكلم \*  
اعرابا و بناء الصخ \*

## End :

والبدل مطابقا او بعضا او اشتمالا او غلطا فهذه مائة عامل لا يستغني  
عن معرفتها الصغير والكبير والرقيق والرضيع و اردناها \*

## No. 291 (h). \* رسالته في النحو

RISALATUN FI-AL-NAHW.

Substance, paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2}$  inches. Pages, 14. Lines on a page, 6. Condition, good. Mode of writing, Nasta'liq. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

Extent : Complete.

The same as described in D. No. 291 (g) above. Some notes are written in the middle of the lines which are not found in the above primer.

## Beginning :

الحمد لله رب العالمين و افضل الصلوة والتسليم علي محمد  
سيد المرسلين و علي آله و صحبه اجمعين و بعد فاعلم يا اخي و نفعك الله  
تعالى لمرضاته ان النحو علم باصول يعرف بها احوال اراخر الكلم اعرابا  
و بناء الصخ \*

End :

والبدل مطابقا او بعضا او اشتمالا او غلطا فهذه مائة عامل  
لايستغني عن معرفتها الصغير والكبير و الرفيع والوضيع واوردناها علي  
طريق التعداد تم الكتاب وعم الثواب بعون الله الملك الوهاب \*  
تمام شد \*

Date of transcription and the name of the scribe not mentioned.

No. 291 (i). \* كتاب البدايه في تقويم اللسان \*

KITAB-AL-BIDĀYAH FI TAQWĪM-AL-LISAN.

Substance, paper. Size,  $8\frac{1}{2} \times 6$  inches. Pages, 52. Lines on a page, 9. Mode of writing, Nasta'liq. Condition, good. Appearance, old.

Subject : Arabic syntax.

Author : Zamakhshari.

Extent : Complete.

A primer of Arabic grammar written in simple language. The main peculiarity of this book is that Quranic verses are cited to illustrate the text. The same work has been described under D. No. 57, Volume 1 of the Descriptive Catalogue of the Islamic Manuscripts of this library. It is stated that the name of the author is not known.

The present volume contains the name of the author as Zamakhshari and the same may be observed on the top leaf of the manuscript which reads thus "مصحف تقويم اللسان مصنف بصلاح كشاف محمد الرضا شيرازي". The name of the scribe and the date of transcription are not mentioned.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي سيدنا محمد وآله  
وصحبه اجمعين هذا كتاب البدايه في تقويم اللسان الفته بشواهد القرآن  
يقرب علي المتداول حفظه و يتقرر في طبع الطالب معناه و لفظه و  
بالله التوفيق فاول ذالك الصخ \*

End :

فصل اذا استفهمت علي الاعلام والكني فان شئت حكيت  
الاعراب وان شئت رفعت علي الاعراب الظاهر كما قال القائل رايت  
زيدا فقلت من زيدا واو احكيته وان شئت قلت من زيد فهو  
علي الابداء والخبرتم الكتاب وعم الثواب بعون الله الملك الوهاب  
وقت الصبح في يوم الجمعة من شهر رجب آمين \*

No. 291 (J). • تحفة الوردية

TUHFAT-AL-WARDIYYAH.

Substance, paper. Size,  $8\frac{1}{4} \times 6\frac{1}{4}$  inches. Pages, 31. Lines on a page, 5. Condition, good. Mode of writing, Nasta'liq. Appearance, old.

Subject : Arabic syntax.

Author : Oomar Ibn-al-Wardi.

Extent : Complete.

A primer in Arabic syntax written in the style of the most popular text book on Arabic syntax Alfyyah b. Malik. This book is written in beautiful hand with full notes in the middle of the lines and on the margins. The name of the scribe is not mentioned.

Beginning :

بسم الله الرحمن الرحيم \*

قال الفقير عمر ابن الوردية

لله شكرى ابدا وحمدي \*

مصليا علي الرسل العربي

والأل والصحب وتباع النبي \*

وبعد فالجبا هل بالخواحتقر

اذكل علم فاليه يفتقر \*

End :

ووزن فاعل و فعال فعل

يعني عن اليا تم نظمي وكمل \*

حامدن الله مصليا علي

محمد والأل والصحب ولا \*

تمت الكتاب التحفة الوردية بعون الله الملك الوهاب و حسن

توفيقة

يوم الخميس من شهر الجمادى الاول خمسة عشر يوما و سنة

عشر سنة و ..... مازان بعد الالف من الجهرة الذبوية آمين يا

رب العالمين \*

## رسالة في النحو \* No. 291 (k).

## RISALATUN FI-AL-NAHW.

Substance, paper. Size,  $8\frac{1}{2} \times 6$  inches. Pages, 16. Lines on a page, 11. Mode of writing. Nasta'liq. Condition, a little injured. Appearance, good.

Subject : Arabic syntax.

Author : Not known.

Extent : Incomplete.

This work on Arabic grammar is incomplete both in the beginning and at the end. Date of transcription and the scribe not known.

## Beginning :

فيها مع انها مركبات في حكم الكلمة المفردة اعني قائم الابد  
و دخل فيه أيضا مثل جسق مهمل و دمر مقلوب زيد مع  
أن المسند اليه فيهما مهمل ليس بكلمة فانه في حكم هذا اللفظ الخ \*  
End :

و حكمه اي من جملة احكام العرب و آثارة المترتبة عليه ...  
هو معرب ان يختلف آخره اي الحرف الذي هو آخر المعرب ذاتا بان  
يتبدل حرف به حرف آخر حقيقة او حكما اذا كان اصابه بالحروف \*

## كتاب في الفقه \* No. 292.

## KITABUN FIL FIQH.

Substance, paper. Size,  $9 \times 7\frac{1}{2}$  inches. Pages, 222. Lines on a page, 21. Mode of writing, Nasta'liq. Condition, slightly injured. Appearance, old.

Subject : Jurisprudence.

Author : Not known.

Extent : Incomplete.

This is written in detail about Islamic law. This copy is defective both in the beginning and at the end. The title of the work, the name of the author and the date of composition cannot be ascertained.

## Beginning :

ما في درهم و ذكر في الخصة هذا اذا لم يكن النقيير مد يونا اما  
اذا كان مد يونا ومنع اليه مقدار ماله تضي به دينه لا يبغي له شي او  
يبغي اقل من المائتين لا يئس به و كذا لو لم يكن مد يونا لكن له عيال  
جاز ان يعطي مقدار ماله و زع علي عياله يصيب كل واحد منهم  
دون المائتين الخ \*

End :

منه - هدم جداره ثم بني اوكان المهدوم من تراب ثم بناء من  
تراب كما هو اوكان من خشب فبناه بخشبه برع نوله بداه بخشبه  
آخر اذا بخشبه ليس بمذابي فلا اعاده الاول منه - نزه ماء بدير رجل  
حتي يبست لم يضمن اذ مالكت البير لا يملك الداء \*

Date of transcription and the name of the scribe also are not known.

No. 293. شرح قطر الندي \*

SHARH-U-QATR-AL-NADA.

Substance, paper. Size,  $8\frac{7}{8} \times 6\frac{1}{4}$  inches. Pages, 146. Lines on a page, 14. Mode of writing, Nasta'liq. Condition, badly injured. Appearance, old.

Subject : Arabic Syntax.

Author : Not known.

Extent : Incomplete.

This is the commentary of Qatr-al Nada written by Abu Abdulla Jamaluddin Mohammed bin Yousuf bin Hisam-al-din Ansari. The same work has been described under D. No. 287. Volume III, Part II Arabic in the descriptive catalogue of this library.

Beginning :

الحمد لله لوجه من يشاء نحو الهدي والصلوة والسلام علي سيدنا  
محمد ارفع من نصب لخص العدي و بعد هذا ما احتاج اليه  
المعلمون ذوي الابداء المتعطسون الي الثري بقطر النداء للشيوخ  
الامام العالم العلامة ابي عبد الله جمال الدين محمد بن يوسف بن هشام  
الانصاري رحمة الله عليه نفع الله به الجامع و القاري والسامع في الدنيا  
و غدا آمين \*

End :

فصل في ذكر همزات الوصل ومواضعها اعلم ان الكلمة اما اسم  
او فعل او حرف اما الاسم فثمة تكون همزة وصل في نوعين منه  
احدهما اسماء محفوظة وهي عشرة اسم و امت وابن واينم وابنة و  
اسراة و تثنيتهن و اثنان و ثنتان و ايمم. في القسم ولكن تستعمل  
همزة اسم خاصة بكسر كثيرا اوضح قليلا و تستعمل هي امت بمعنى  
بر و ابن واينم بمعنى ابن زيدت الميم \*

The name of the author and the scribe not known.



## No. 294. شرح المصباح \*

## SHARH-AL-MISBAH.

Substance, paper. Size,  $8\frac{1}{2} \times 5$  inches. Pages, 137. Lines on a page, 19. Mode of writing, Nasta'liq. Condition, injured. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

Extent : Incomplete.

This is a commentary of Almisbah (المصباح) by Abul Muzaffer ibn-e-Abil Makarim Muttrizi. It was written by the author for his son Masood.

## Beginning :

أما شرطهما وهو وقوع شي ودفع لاهل الاعاءة تعليق شي به  
عليه يقيد تأكيدا في وقوعه فاذا قلت اما زيد فمنطلق فكأنك قلت  
ان يقع شي يقع انطاق زيد فاذا جعلت الشرط وقوع شي بعد شي دل  
علي ان الهم المقدم علي كر شي ذاك الشي الص \*

## End :

فانها يتبعه اي يتبعه ..... التعريف والتذكير والاعراب  
..... في ... زيد طيب في ... الفاء في جواب  
الشرط و فقط خبر مبتداء الص \*

The name of the scribe and the date of transcription not known.

## No. 295. الفواكه الجذبة \*

## ALFAWAKEHUL JANIYYAH.

Substance, paper. Size,  $8\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 363. Lines on a page, 17. Mode of writing, Nasta'liq. Condition, good. Appearance, old.

Subject : Arabic syntax.

Author : Shamsuddin bin Mohammed.

شمس الدين بن محمد الراعني المكي المالكي \*

Extent : Complete.

This commentary on (متممة) written by Shamsuddin bin Mohammed-al-Ra'eeni-al-Makki-al-Maliki, which is a compliment to the wellknown text of syntax "Ajrumiyyah" written by Abu Abdullah Sinhaji, who died A.H. 723. The author of this commentary is Jama-luddin Fakihi. The name of the scribe is Mohammed Said.

**Beginning :**

وبه نستعين احمد الله علي نعمه واشكره علي مزيد فضله وكرمه  
واصلي واسلم علي المعرب عن فصيح كلمة نبيه محمد وآله وصحبه  
كنوز علومه ومعاون حكمه وبعد فهذا تعليق لطيف وضعته علي المقدمة  
الوضوعة في العربية تاليف سيدنا وصاحبنا العالم الورع الزاهد شمس الدين  
محمد ابن الشيخ محمد الرعيني الشهير بالخطاب المكي الصخ \*

**End :**

ولكن هذا ما يتيسر جمعه علي هذا المقدمة جعله الله خالصا  
لوجه الكريم وجبا لنفوز لديد بمنه وكرمه وحسبنا الله ونعم الوكيل  
ولا حول ولا قوة الا بالله العلي العظيم رب تفضل وتقبل يا كريم تمت  
الكتاب المسمي فواكه العجنية يوم الخميس في شهر جمادى الاخر  
في بلدة ترغكانو في " ممدارسة حه دي " في زمان سلطان والله  
اعلم بالصواب و مرجع والماب و كاتبه و صاحبه الفقير " صعو "  
الحقير " الصفوح " محمد سعد اللهم اغفر لي امرئته و كاتبة و امرئته  
برحمتك يا ارحم الراحمين العلم " لعون الله الي مائة المذنب " و كن  
هجرة النبوة " ابو و ما بر سعد متع مر " والله اعلم \*

There are some sentences written above within quotations, which are not decipherable.

**No. 26. كتاب نامة علم الاسم****KITABUNAMALOOM-AL-ISM.**

Substance, paper. Size, 8½ × 6 inches. Pages, 322. Lines on a page, 15. Mode of writing, Nasta'liq. Condition, injured. Appearance, old.

Subject: Theology and Religion.

Author: Not known.

Exten: Complete.

This Manuscript is in a highly damaged condition and a few pages are wanting both in the beginning and the end to make it complete. It is divided into various ( كتاب \* ) chapters and each kitab is subdivided into ( فصل \* ) clauses. Each subject in each kitab is elaborately discussed. The main attempt of the work is to give a comprehensive idea of Religion and theology of Islam.

**Beginning :**

النص الظاهر والكني يتمم ويصلي ولا يجب عليه قضاء هذا الصلوة  
في اصبح الوجهين و اذا اخبر بنجاسة الماء اعتمد قول المخبر اذا كان  
ممن تقبل روايته وبين سبب النجاسة او كان فمن يعلم انه لا  
يجازف الصخ \*

**End :**

فصل الابن الواحد ينفرد المال والمال ..... متصاعدا كذلك  
و للبيت الواحد الصف و للبيتين مصاد الثثنان و او اجتمع \*  
Date of transcription and the name of scribe not mentioned.

No. 297. \* ميزان

MEEZAN.

Substance, paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2}$  inches. Pages, 31. Lines on a page, 7. Mode of writing, Nasta'liq. Condition, badly injured. Appearance, old.

Subject : Etymology.

Author : Not known.

Extent : Incomplete.

This is a wellknown text book of Arabic grammar for beginners. The name of the scribe is (محمود كبير عرف بوعلی) Mahmood Kabeer known as Bu ali. Date of transcription not known.

**Beginning :**

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام علي  
رسوله سيدنا محمد وآله وصحبه اجمعين اعلم اسعدك الله في الدارين  
ان ..... كلما علي اربعة انواع ماضي ومضارع وامر ونهي \*

**End :**

مفاعل	مفعلتان	مفعلة
مفاعيل	مفعلاتان	مفعال

تمت تمام شد كرمش نظام شد كاتب الحروف فقير حقير  
محمود كبير عرف بوعلی \*

No. 297 (a). \* كتاب اوزان

KITAB-E-AWZAN.

Substance, paper. Size,  $8\frac{1}{2} \times 6$  inches. Pages, 33. Lines on a page, 11. Mode of writing, Nasta'liq. Condition, badly injured. Appearance, old.

Subject : Syntax.

Author : Not known.

Extent : Incomplete.

A short treatise on Arabic grammar for beginners. Not dated scribe not known.

Beginning :

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام علي  
رسوله محمد وآله واصحابه اجمعين بدانکه ارزشت الله تعالى في الانبياء  
که جمله افعال متصرفه از روی ترکیب حروف اصلي بر دو گونه  
است ثلاثي و رباعي اما ثلاثي آن باشد که در ماضي او سه حرف  
اصلي باشد الصخ \*

End :

باب دويم بر وزن افعلال اي بزيادة الهمزة قبل الفاء والذون  
بين العين واللام واليا بعد اللام چنانچه الاسلنقاء برخفاخفتن تصريفه  
اسلنقي يسلنقي اسلنقاء فهو مسلنقي \*

### No. 297. \* کتآب زبده \*

#### KITAB-E-ZUBDAH.

Substance, paper. Size,  $8\frac{1}{2} \times 6$  inches. Pages, 10. Lines on a page, 13. Mode of writing, Nasta'liq. Condition, badly injured. Appearance, old.

Subject : Grammar.

Author : Zahir b. Mohammed b. Masūd-al-'alavi

زهير ابن مسعود ابن مسعود العلوي \*

Extent : Complete.

A tract on Arabic accidence, not dated, scribe not mentioned.

Beginning :

الحمد لله الموصوف بالتصريف المنعوت بالتخفيف الذي انعمه  
علي العباد والصلوة علي رسوله محمد بن المصطفى قدرة علي الانبياء  
الامجاد وعلي آله واصحابه الذين هم غير مهموز سبحانه هم الي يوم  
التناد الصخ \*

End :

يا اول مدغم باشد چنانکه رب بکر و مسي سقر و اين مواضع  
لقدام ممتنع است و در بعضی از کلمات مضاحف تلب آمده است

چوں نقض الباري و در بعضے حذف آمده است چوں طلعت و مست  
 بر خلاف قیاس و ہر جا کہ دوتا .....  
 حذف کنند برائے تخفیف \*

No. 297 (c). \* ہدایتہ الصرف

HIDAYAT-AL-SARF.

Substance, paper. Size,  $8\frac{1}{2} \times 6$  inches. Pages, 73. Lines on a page 13. Mode of writing, Naskh and Nasta'liq. Condition, badly injured. Appearance, old.

Subject : Grammar.

Author : Moulana 'Abdul Ali Bahrul 'Ulam.

Extent : Complete.

A detailed discussion of Arabic etymology and accidence.

No. 297 (d). \* دستور المبتدی

DASTUR-AL-MUBTADI.

Substance, paper. Size,  $8\frac{1}{2} \times 6$  inches. Pages, 87. Lines on a page 13. Mode of writing, Naskh. Condition, badly injured. Appearance, old.

Subject : Etymology.

Author : Safi bin Nasir.

Extent : Complete.

A short treatise on Arabic Etymology. This work was written by the author for his son Shaikh Abul Makarim Ismail when he completed the first primer "Panj Ganj" (پنج گنج \*)

Name of the scribe and the date of transcription not known.

Beginning :

الحمد لله الذي يصرف الاحوال و يخفف الاثقال و يكشف العمل  
 و يصلح العمل الصلوة والسلام علي رسوله محمد بن النبي السس قواعد الدين  
 و ابنية الاسلام و علي آله واصحابه الدين \*

End :

بدانکہ قرانین بہر جنسے از اجناس مذکور بسیار است اما  
 درین مختصر زیادہ نتوانستم نوشت اما عمل ... دست بغیر  
 خلاف قیاس گفتم شرد چون اب لود ... وار حذف کرد ند  
 یا را حکم آخرداند \*

No. 298. \* الفقيه ابن مالك

ALFIYYAH.

Substance, paper. Size,  $8\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 200. Lines on a page 5. Mode of writing, Nasta'liq. Condition, injured. Appearance, old.

Subject ; Arabic syntax.

Author : Mohammed bin Kalik al Jayyani al Undulusi.

محمد بن مالك الجياني الأندلسي \*

Extent : Complete.

The most popular and welknown text book on Arabic grammar written in verse.

Name of the scribe is not mentioned.

Beginning :

قال محمد بن ابن مالك  
 أحمد رب الله خير مالك \*  
 مصليا علي الرسول المصطفى  
 وآله المستكملين الشرفا \*  
 واستعين الله في الفقيه  
 مقاصد الخو بها محويه \*

End :

فأحمد الله مصليا علي  
 محمد خير نبي أرسل \*  
 وآله العز الكرام البرر  
 وآله المنتخبين الخيرة \*  
 رفع الفراغ من نسخه يوم الأربعاء من رمضان سنة ست  
 وثمانين وألف من الحجرة النبوية علي صاحبها أفضل الصلوة  
 والتسليمات \*

No. 298 (a). \* شرح الخلاصة ألفيه

SHARHUL KHULASAT-AL-ALFIYYAH.

Substance, paper. Size,  $8\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 284. Lines on a page, 21. Mode of writing, fair. Condition, injured. Appearance, old.

Subject : Arabic syntax.

Author : 'Allama Bahāuddin Abdulla bin Abdur Rahman bin 'Aqeel

علامہ بہ الدین عبداللہ بن عبدالرحمن بن عقیل رحمۃ اللہ علیہ \*

This is a commentary on Alfīyah by Bahāuddin Abdullah bin Abdur Rahman bin 'Aqeel. It is a well known text book of Arabic grammar. This was transcribed by one Abdul Qadir ibn Saḥ'ali ibn Ahamed Sahjali al Fahili, who finished the work on 13th Zulqā'dah in the year 1082 A.H.

At the bottom of the last page there is a seal which reads thus

صیغۃ اللہ ابن محمد حنیف \*

**Beginning :**

الحمد لله رب العالمين والصلوة والسلام على أشرف الأنبياء  
 سيدنا محمد وآله وصحبه أجمعين \*  
 الكلام وما يتألف منه \*

الكلام المصطلح عليه عند الخريجين عبارة عن اللفظ المفيد فائدة  
 بحسن السكوت عليها واللفظ جنس يشتمل الكلام والكلمة والكلم و  
 يشتمل المهمل كدين الخ \*

**End :**

الحمد لله على تمام هذا الكتاب بمنه وكرمه وتوفيقه وا... الفراغ  
 من نساخته يوم الأربعاء ثالث عشر يوما مضين من شهر ذي القعدة  
 المبارك الذي هو من شهور العرب سنة اثنين وثمانين بعد الألف  
 من الهجرة النبوية غلي صاحبها أفضل الصلوة والسلام بخط المسكين  
 الجمعيف عبدالقادر ابن سجنجلي ابن احمد بن سجنجلي القايلي  
 ففر الله زاتهم واسكنهم بكو... الخلد آمين \*

No. 299. \* درة الفاخرة \*

DURRAT-AL-FAKHIRAH.

Substance, paper. Size, 8 × 6 inches. Pages, 36. Lines on a page 3. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Theology.

Author : Ghazzali. \* حجة الاسلام امام غزالي \*

Extent : Complete.

A treatise with notes on the fate of souls after death, and the day of judgment by Abu Hamid Mohammed bin Muhammed al-Ghazzali

Des. Cat—4

(d. A.H. 505). A few pages are wanting in the beginning. This work was published with a French translation by Lucien Gauntier, Geneve, 1878, and printed in Cairo, A.H. 1303.

In the end of this treatise there are some notes written in an unknown language which I do not know.

**Beginning :**

اعلم ان ..... ينحصر في ثلاثة اقسام ..... والا متعالة  
والجواب ..... مالا يتصور في العقل عدمه والمستحيل  
مالا يتصور في العقل وجوده و ..... ان ما يصح في العقل وجوده و  
عدمه و يجب علي كل مكلف شرعا ان يعرف ما يجب في حق مولانا  
جل وعز وما يستحيل وما يجوز الخ \*

**End :**

وصلى الله وسلم علي سيدنا محمد عندما ذكره الذاكرون و غفل  
عن ذكره الغافلون والحمد لله رب العالمين تمت الكذاب درة الفاخرة  
آمين \*

**No. 300 \* شرح ملا جامي**

**SHARH-E-MULLA JAMI.**

Substance, paper. Size,  $8\frac{1}{2} \times 7\frac{1}{2}$  inches. Pages, 316. Lines on a page, 19. Mode of writing, good. Condition, injured. Appearance, old.

Subject : Arabic syntax.

Author : Mulla Jami.

ملا نور الدين عبدالرحمن الجامي \*

Extent : Complete.

The most popular and famous text-book in Arabic syntax, generally known as Sharh-e-Mulla Jami, with marginal notes. Its first name is الفوائد الضمنية \* Three copies of the same have been described under D. Nos. 95-96 and 97 Volume, Part II, Arabic. Another copy of Sharh-e-Mulla Jami also has been described under D. No. 254 Volume III, Part II, Arabic. A few pages in the beginning are wanting.

Name of the scribe and the date of transcription not known.

**Beginning :**

التركيب لا بازاء المعني فان قلت قد وضع بعض الالفاظ بازاء بعض  
آخر فكيف يصدق عليه انه وضع لمعني قلت المعني يتعلق به



القصد وهو اعم من ان يكون لفظا او غيره فان قلت قد وضع بعض الكلمات المنفرد قلنا هذه الالفاظ وان كانت بالقياس الي معانيها مركبة لكنها بالقياس الي الفاظها الموضوعة باراءها مفردة \*

End :

اللهم اجعل خاتم امورنا خيرا لا يلحقو بنا من نذبة شرورنا خميرا وجعل توفات نقايصنا خفيفة كانت او ثقيفة في مواتف الندامة منقلبة بالف آداب عبدتيك علي نهج الاستقامة وصل علي من كلمة شفاعته في محو ارقام الصلوة كافية استقام عن مضرة الجهالات شاذية وعلى آله واصحابه وعلي من تبعهم من زمرة احبابه قد استراح كذا من الاندماض لنقل هذا الشرح من السواد الي البياض العبد الفقير عبدالرحمن الحامي وفقه الله مبعثه ..... عبودية للاعراض عن مطالية الاعراض ..... عراض ضحوة السبت الحادي عشر من رمضان المنتظم ..... في ملك شهر سنة .....

No. 301. \* شرح المختصر

SHARH-AL-MUKHTASAR.

Substance, paper. Size,  $8\frac{1}{2} \times 6$  inches. Pages, 86. Lines on a page 21. Mode of writing, Nasta'liq. Condition, good. Appearance, old.

Subject : Arabic Etymology.

Author : Mas'ud bin Omer-al-Qadhi-al-Taftazani

مسعود بن عمر القاضي التفتازاني \*

Extent : Complete.

A commentary on al-Mukhtasar of 'Afeef-al-ddin Abdul Wahhab-al-Zanjani, the famous authority on Arabic grammar, written by Taftazani with marginal notes and inter linears. Date of transcription and name of the scribe not known.

Beginning :

ان اروي زهر يخرج في رياض الكلام من الاكام وابهي ..... البيان و اسنان الاقلام حمد الله مبعثه تعالى علي تواتر نعمائه الزاهرة و ترادف آلائه المتوافرة المتظاهرة ثم الصلوة علي نبيه محمد المبعوث من اشرق جرائيم الانام وعلي آله واصحابه ائمة الاعلام و از همة الامم و بعد فيقول العبد الفقير الي الله الغني مسعود بن عمرو القاضي التفتازاني بيض الله غرة احمره \*

End :

و هذا في الثلاثي المجرد الذي لاتاء فيه و اما غيره فالنوع منه  
كالمرّة بلا فرق اللفظ والفارق القرّين الغار جية تقول رحمة واحدة لمرّة  
واحدة للمرّة و حسنة أو قبيحة أو غيرهما للنوع و كذلك البواقي تم  
الكتاب بعون الله الملك الرحاب \*

رساله نامعلوم الاسم \* No. 301 (a).

RISALAH-E-NAMALOOM-AL-ISM.

Substance, paper. Size,  $8\frac{1}{2} \times 6$  inches. Pages, 15. Lines on a page 21. Mode of writing, fair. Condition, slightly injured. Appearance, old.

Subject : On sexual science.

Extent : Complete.

Author : Not known.

This deals with the fundamental principles of sexual science, just like koksaster by koka pandit.

Date of transcription and the name of the scribe not known.

Beginning :

فصل في لغة الذكاج بوا و حتام و حشاء و حياء و اغيب و خمت و  
نبت و مخنت و خسيج و ضرب ضرابا و فقم و كام \*

End :

فا علم ذالك و متي اتي الماء منه ومنها في وقت واحد كان  
ذالك هو الغايه في حصول اللذة و تكميل المحبة والتعطف و اذا اختلط  
اختلاطا قريبا كانت امونة علي قدر ذالك \*

رساله نامعلوم الاسم \* No. 301 (b).

RISALAH-E-NAMALOOM-AL-ISM.

Substance, paper. Size,  $8\frac{1}{2} \times 6$  inches. Pages, 8. Lines on a page 21. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Philology.

Extent : Complete.

Author : Not known.

A small treatise on philology is recorded, and in continuity of this work a text of difficult words and their meanings is given over four pages.

**Beginning :**

رب يسر يا كريم قال ابو القاسم الحكيم رحمة الله عليه اعلم  
ان الانصاب في كلام العرب اثنان وعشرون وجها الالف الاصل و الف  
الصل و الف الفصل و الف القطع و الف الضمير الخ \*

**End :**

و ياء الاشياء مثل عليهم واليه في قراءة ابن كثير و ياء الاضافة  
مثل غلامي و ياء النسبة مثل قرشي وعربي و ياء التصغير مثل رويذة  
و نويذة و ياء لجمع مثل مسلمين ومومنين و ياء التثنية مثل رجلين  
والله اعلم بالصواب \*

تمت الكتاب و هم الثواب من الرحمن العزيز الوهاب \*

**No. 301 (c). ألفية ابن مالك****ALFIYYAH IBN-E-MALIK.**

Substance, paper. Size,  $8\frac{1}{2} \times 6$  inches. Pages, 351. Lines on a page 4. Mode  
of writing, fair. Condition, slightly injured. Appearance, old.

Subject : Arabic syntax.

Author : Mohammed bin Malik-al-Jayyani.

محمد بن مالك الجياني الاندلسي \*

Extent : Complete.

The same as described under D. No. 298 with critical notes and annotations.

Date of transcription and the name of the scribe not known. The owner of this book is Qadhi Mohammed Kabeer.

**No. 301 (d). رسال نامعلوم الاسم \*****RISALAH-E-NAMALOOM-AL-ISM.**

Substance, paper. Size,  $8\frac{1}{2} \times 6$  inches. Pages, 8. Lines on a page 5. Mode  
of writing, fair. Condition, good. Appearance, old.

Subject : Moral advise.

Author : Not known.

Extent : Complete.

A small treatise written in Arabic verse dealing with advise and instructions for youngsters.

Date of transcription and the name of the scribe not known.



Beginning :

بقول الفقير الى غفور رب الغني خالد بن الله الازهري عامله  
بلطف الحنف الحمد لله الذي رفع قدر من اعراب بالشهادتين و  
يسب الدليل علي وجود ذاته و خفض قدر من لم يجزم بواحدانية ولم  
يحترف بقدم صفاته والصلوة والسلام علي سيدنا محمدن الذي ضم  
شعب الدين و جاءه الفتح المبين و كسرجيش الكافرين و امكن الرعب  
في قلوب المنافقين بركاته و علي آله واصحابه و ازواجه و زرياته صلوة  
وسلاما دايمين عدد حركات كل لفظ و سكناته الص \*

End :

وهذا آخر ما اردنا جمعه في هذا المختصر والحمد لله علي اتمائه و  
من اعجب ما وقع لي اتني حين فرغت من تسويده تاملت ذات اذا  
اذن المودن لصلوة الظهر فرجعت ان يكون مقبولا عند الله تعالى وها علي  
من اعراض العلماءين عنة لي حال حيرتي فيتلقونة بالقبول \*

تمت الكتاب بعون الملك الوهاب شفاعة محمد صلي الله عليه  
وسلم في هجرة ثلثه عشر ومائتين بعد الف من النبوة في شهر آخر  
اصفر من احدي وعشرين في وقت الضحي في مكان سيد عبدالقادر \*

تم

No. 301 (f). \* شواهد الالفية \*

SHAWĀHID-AL-ALFIYYAH.

Substance, paper. Size,  $8\frac{1}{2} \times 6$  inches. Pages, 114. Lines on a page, 21. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

This is an extract from Alfiyyah, the most popular book in Arabic syntax. The Author explains his illustration by taking verses from the text.

The name of the Author or the sources of information recorded in this work is not mentioned.

The name of the scribe is Shaikh Sultan bin Faqir Ahmed.

On the fly leaf there are three seals which read thus

خادم شرع قاضي محمود كبير \*

**Beginning :**

أما الرموز التي في أوائل اشعار الشواهد فاختارها المصنف وهي  
 طمعه عند اتفاق الأربعة و هم الناظم وابن أم قاسم و ابن هشام و ابن  
 عقيل الصخ \*

**End :**

والفك في قوله تعالى واغضض من صوتك والخطاب فيه لبعيد  
 الداعي و نمير بضم النون في فيس غيلان و كان الرجل اذا قيل له فمن  
 انت فقال نميري كما تري اذا نسبة \*

نمت شواهد الالفية جامعة للدلالة العربية و اللغة الغربية العلية  
 من الله ذي العود والعطية بيد الفقير حقيير عاجز شيخ سلطان بن فقير  
 احمد لبي عالم غفر الله ذنوبه و طول عمره في وقت العصر من يوم الجمعة  
 خلت اربعة من ذالحجة تمت بعون الله الوهاب \*

No. 301 (g). كشف النصاب عن نزعة الطالب \*

**KASHF-AL-NIQĀB'AN NUZHAT-AL-TULLĀB.**

Substance, paper. Size,  $8\frac{1}{2} \times 6$  inches. Pages, 74. Lines on a page 15. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

Extent : Complete.

This is a commentary on "Nuzhat-al-Tullab" a text book of Arabic grammar written in verses. The author has elaborately discussed by taking verses from the original text. At the end of the work a name Abdul Azeez is mentioned. It is doubtful to state that it is the name of the author or the scribe.

Date of transcription is not known.

**Beginning :**

الحمد لله رب العالمين والصلوة والسلام علي سيدنا محمد وآله  
 وصحبه وازواجه وذرياته اجمعين وبعد فلما كان كتاب نزعة الطالب  
 في نظم قواعد الاعراب لبعض النضلاء المحققين والادباء المدققين  
 رحمة الله تعالى الصخ \*

**End :**

القطر غيث ماكب والقطر صفيير ذايب والقطر عود جالب من  
 عدن في المركب هذا تمام شرح ما نظم من قدما من ادنا العلماء ممثلت

القطرب هداية لانهج رجاء مغفر الرب مما حيز من زنب عبد العزيز  
 المغرب مصليا مساهما علي رسولة الكريم والال والاصحاب ملاح .....  
 تمت \*

No. 301 (h). \* تصيدۃ في ابنيۃ الافعال \*

QASIDATUN FI ABNIYATIL AF'AL.

Substance, paper. Size,  $8\frac{1}{2} \times 6$  inches. Pages, 25. Lines on a page 21. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Arabic Etymology.

Author : Badruddin Mohammed.

بدرالدين محمد بن جمال الدين أبي عبد الله محمد بن مالك الطائي \*

Extent : Complete.

This is a poem ( تصيدۃ ) on Etymology by Jamaluddin abi Abdulla L Mohammed bin Malik al-tai. His son Badruddin Mohammed has written explanatory notes on the text.

In continuity there are four pages attached to this work, out of which two pages contain matter about philology and the other two about grammar and tradition.

Beginning :

قال الشيخ الامام الواحد وحيد عسرو فريد دهر اوحده الفصحا  
 وقدة البلغا بدرالدين محمد بن الامام العروة جمال الدين ابي عبد الله  
 محمد بن مالك الطائي رحمة الله عليه هذه اوراق تشتمل علي نصيدة  
 والدي رحمة الله في ابنيۃ الافعال وما يتصل بها وعلي ذكر ما يحتاج  
 اليه من الامثلة وايضاح ما اشتبههم ونفسير الغرايب الخ \*

End :

ويضاح اسم الالة علي مفعول بالضم والاتباع كالمدق والمسعط  
 والمكحلة والمذهن والمتصل والمنتحل والمخرصة بنيت علي ذالك  
 لانها اسماء لتلك الاشياء وان لم يعمل بها \*  
 تمت \*

No. 301 (i). \* كتاب التذليث \*

KITAB-AL-TASLITH.

Substance, paper Size,  $8\frac{1}{2} \times 6$  inches. Pages, 9. Lines on a page, 21. Mode of writing, fair. Appearance, old.

Subject : Philology.

Author : Abu 'Ali Qutrub bin Ahmed-al- Nahwi

أبو علي قطرب بن أحمد النحوي \*

Extent : Incomplete.

A small treatise on philology by Abu Ali Qutrub bin Ahmed-al-Nahwi. In this work the author has collected several words and illustrated the various forms of these words.

Beginning :

بسم الله الرحمن الرحيم - قال أبو علي قطرب بن أحمد النحوي  
هذا كتاب لتثليث ردها نكت تري الاسم في الكلام واحدا وهو علي ثلثة  
أوجه يتصرف بها علي معان شتى رأينها و أميزها ليعف عليها من  
يرغب فيها ويهتدي اليها \*

End :

أما مرة وتارة وكرة و نزلة و طورة و دفعة فانها بمعني واحدة وهذه  
تثني و تجمع وكلما ، منصوبة علي الخ \*

No. 302. \* كتاب في النحوي

KITABUN FI-AL-NAHW.

Substance, paper. Size, 8 x 6 inches. Pages, 325. Lines on a page, 15. Mode of writing, fair. Condition, injured. Appearance, old.

Subject : Arabic syntax.

Author : Not known.

Extent : Incomplete.

A commentary on the text book written in Arabic grammar. This is an incomplete work both in the beginning and at the end, and the last few folios are damaged with water, yet they are readable.

Date of transcription and the name of the scribe not known.

Beginning :

واللوضع اي القصد يخرج غير المقصود كا المقصود كا المصادر  
من النائم والجملة المقصود لغيرها كصلة الموصور واعلم ان صورتنا  
كيف الكلام ستة اسمان فعل واسم- فعل واسمان فعل و ثلثة اسماء فعل  
واربعة اسماء جملة القسم وجوابه او الشرط وجوابه \*

End :

باب الوقف هو قطع اللفظ عند اخراج اللفظ يوقف علي الاسم  
المفروق المرفوع و المحرور با السكون اي يهدف الحركة والتنوين



من غير بدال نحو جاء زيد و مررت بزيد باسكان آخرها و بوقف  
علي المبينون المنصوب با بدال التنوين منه الفا نحو رأيت زيدا  
اذ ليس في الوقف علي الاسم المنون هذ اللغة المشهور من ثلاث لغات  
والذانية الوقف عليه مطلقا \*

No. 303. \* كتاب في الصرف

KITABUN FI-AL-SARF.

Substance, paper. Size, 8 x 6 inches. Pages, 22. Lines on a page, 15. Mode of writing, fair. Condition, badly injured. Appearance, old.

Subject : Etymology.

Author : Not known.

Extent : Incomplete.

This is an incomplete work. A few pages both in the beginning and the end are wanting. The folios in the beginning of the manuscripts are stuck with one another and it is impossible to separate them.

Date of transcription and the name of the scribe not known.

Beginning :

المدة اذا صرعت اجتمعت فيه ثلاثة احرف  
والحرف انصاعف للتكثير المماثلة ..... كبر لوجه  
كبيه وهذا هو الاصل ..... حرفا عما .....

End :

هنا هو المظيم النزلة عند الله و ... الهيز المهيمن ومن يهن الله  
مماله من مكرم و من اكرمه الله فماله من مهين ثم اتبع ذلك  
بالدعاء والثناء علي آله واصحابه واتباعه صلي الله عليه وسلم وعليهم  
اجمعين مكافات ..... وانعام من الاحسان \*

No. 304. \* منهاج العابدين

MINHAJUL 'ABIDIN.

Substance, paper. Size, 9½ x 6½ inches. Pages, 196. Lines on a page 23. Mode of writing, good. Condition, much injured. Appearance, old.

Subject : Sufism.

Author : Abu Hamid Muhammed bin Muhamed-al-Ghazzali

ابو حامد محمد بن محمد الغزالي \*

Extent : Complete.

A guide to devout life by Alghazzali, a great philosopher and theologian, who died in A.H. 505.

This book is written on sufism and in this the author has elaborately discussed the fundamentals of Sufism, it is divided into seven chapters (٧) each dealing with a special subject. The name of each subject is as follows :—

- (١) الأول عقبة العلم \*
- (٢) الثانية عقبة التوبة \*
- (٣) الثالثة عقبة العوايق \*
- (٤) الرابعة عقبة العوارض \*
- (٥) الخامسة عقبة البراعث \*
- (٦) السادسة عقبة القوادح \*
- (٧) السابعة عقبة الحمد والشكر \*

Though this is a complete work, in the end, some folios in the beginning are wanting, so as the original name of the work and the name of the author cannot be found out. It may be presumed that the name of this work may be (منهج العابدین) of Al Ghazzali.

Name of the scribe and the date of transcription not known.

Beginning :

من مبادئها إلى مقاصد ..... وسبيل صعب كثرة  
العقبات شديد المشقات بعيد ..... فات عاصمة الآفات كثيرة .....  
والموانع خفية المهما ..... المقاطع فزيرة الاشباع و الاتباع  
عزيزة الاعداء و القطاء وهكذا يجب أن يكون لأنها طريق الجنة الخ \*

End :

فهذا ما اردنا ان نذكره في شرح كيفية سلوك طريق الاخر  
والقد و فيذا المقصود والحمد لله الذي بنعمة تتم الصالحات وصلي الله  
علي خير مولود دعا الي افضل معبود محمد النبي و الله و سلم  
تسلما كثيرا و حسبنا الله و نعم الوكيل نعم المولي و نعم النصير  
تم الكتاب بعون الله الملك الجليل العظيم \*

مجموع السعيد الرشيد الحميد \* No. 305.

MAJMU'AH-AL-SA'ID-AL-RASHEED AL-HAMEED.

Substance, paper, size, 11½ × 7½ inches. Pages, 34. Lines on a page, 22. Mode of writing, excellent. Condition, good. Appearance, old.

Subject : Ethics.

Author : Warram bin Abi Farrash (وارام بن أبي فرائش).

Extent : Complete.

A very good book in theology of the sufis (سوفى) written in a beautiful handwriting, by Varram bin abi Farrash. On the fly leaf a date is mentioned, but it cannot be clearly said that this is the date of birth of the author or the date of his demise or the date on which he commenced to write this work.

In the end a name جعفر حسين ابن قديم حسين الحسني النيكشي الامل وقدم and a date سنة ١٢٦٨ هجرى \* are mentioned. It may be presumed that جعفر حسين is the scribe of this work and he would have completed it on the above mentioned date.

Beginning :

صلوة الله عليه و آله ما ..... الله اربابا الاعلى السخا و حسن  
الخلق و عبي جابر قيل يا رسول الله خلقان يعبدها الله عزوجل  
و خلقان يبغضهما الله عزوجل فاما اللذان يبغضهما فسؤ الخلق \*

End :

و ليس بتقوي الله طول عبادة و لكنها التقوي عبادية السية  
تم الكتاب بعون الله الملك الوهاب قد فرغت من تحرير هذا الكتاب  
يوم الاربعة ناسع من شهر شوال المكرم سنة مائتان و ستون و ثمان  
بعد الالف من الهجرة النبوية عليه و آله الالف الثنا و التحية و انا  
العبد الاقل المحتاج الي رحمة ربه الغني السيد جعفر حسين ابن  
المرحوم المغفور السيد قدم حسين الحسيني النيكشي الاصل و  
قد هاري المسكن فخر الله ذنوبهما و ستر الله عيوبهما سنة ١٢٦٨ هجرى \*  
بمحمد و آله العباد \*

رسالة ابواب السعادة في اسباب الشهادة \*

RISĀLATUABWĀB-AL-SA'ĀDAH FI ASBĀB-AL-SHĀHĀDAH.

Substance, paper. Size, 8 x 6 inches. Pages, 7. Lines on a page, 22. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Theology.

Author : Abdur Rahman Suyūti (عبد الرحمن سيوطي)

A treatise entitled الشهادة في اسباب السعادة by Jalāluddīn Suyūti, the most prolific Egyptian writer in Arabic literature, born on 1st Rajab 849 (October 3, 1445) in Cairo and died on 18th Jumādah 1, 911 (October 17, 1505) at Qāhirah (Cairo).

It is observed that he wrote 561 works in various branches of literature such as commentary, Jurisprudence, Tradition, Arabic syntax Rhetoric and oratory, etc., but it concludes numerous short works in addition to substantial works.

In this treatise Suyūti has showed the dignity of a martyr and the kinds of martyrs. He illustrates the various forms of martyrs from the sayings of the holy Prophet.

Date of transcription as given at the last page is 29th Muharram 1209 A.H. The scribe is not known.

**Beginning :**

بسم الله الرحمن الرحيم و به نستعين الحمد لله الذي فتح ابواب السعادة لمن شاء من عباده وفتح ابواب الشهادة لمن اختصه واصطفاه بالسعادة والصلوة والسلام علي سيدنا محمد ذي الخصائص التي يعصدها حافظ باعداده وعلي آله وصحبه وانصاره واجزاده و بهد نقد اوردت ان انذبح الاحاديث الواردة في اسباب الشهادة و من حكم النبي عليه السلام بانه شهيد اوله اجر شهيد الصخ \*

**End :**

واخرج احمد والحاكم من حديث سهل بن حذيف عن النبي صلي الله عليه واله وسلم قال من سال الله الشهادة بصدق بلغه الله تعالى منازل الشهداء وان مات علي فراشه خاتمة اخرج المروزي في كذاب العيدين بسنده عن محمد بن عباد المخزومي قال لا يتشهد مومن حتي يكتب اسمه عشية غرقة فيمن يتشهد والله اعلم واحكم و قد تم بعون الله وحسن توفيقه نقل هذا الرسالة الجليلية ظهر يوم الثلاثاء من شهر محرم الحرام يوم تاريخه ٢٩ سنة ١٢٠٩ ع وصلي الله علي سيدنا محمد واله وصحبه وسلم تسليما \*

No. 306 (a). الفتح الرباني \*

ALFUTUH-AL-RABBANI.

Substance, paper. Size, 8 x 6 inches. Pages, 16. Lines on a page 23. Mode of writing, fair. Condition, fair. Appearance, old.

Subject : Commentary.

Author : Abdullah bin Abdul Bari.

Extent : Complete.

This is a short commentary by Abdullah bin Abdul Bari. In the period of composition he took the help of many commentators. The most important of which is Tafsir-e-Jalalain. Moreover quotations of various traditions and the names of some famous commentators such as Imam Baidhavi, Imam Razi, etc., are given.

Name of the scribe is Mohamed Husain. Dated 1297, A.H.

**Beginning :**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَبِكَ الْعَوْنُ يَا كَرِيمُ الْحَمْدُ لِلَّهِ الَّذِي عَلَّمَنَا  
الْكِتَابَ وَالْبَيْتَ الصَّوَابَ وَالصَّلَاةَ وَالسَّلَامَ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ أَفْضَلِ النَّاسِ أُنَى  
الْحِكْمَةِ وَفَصْلِ الْخُطَابِ وَعَلَيَّ آلِهِ وَأَصْحَابُهُ الَّذِينَ بَايَعْتَهُمْ قَدْ دِيْنَا وَعَلَيَّ  
عُلَمَاءِ أُمَّتِهِ الَّذِينَ فِي تَحْقِيقِ الْعُلُومِ بِهِمْ اقْتَدَيْنَا وَعَلَيَّ مَشَائِخِ الْإِسْلَامِ الَّذِينَ  
فِي تَجَرُّعِ الْفُصُصِ آيَاهُمْ اقْتَفَيْنَا الصَّحَابَةُ \*  
فِي تَجَرُّعِ الْفُصُصِ آيَاهُمْ اقْتَفَيْنَا الصَّحَابَةُ \*

**End :**

قَالَ سَيِّدُنَا السَّيِّدُ الْعَلَامَةُ فَخْرُ الْإِسْلَامِ الشَّيْخُ مَشَايِخُنَا  
عَبْدُ اللَّهِ ابْنُ عَبْدِ الْبَارِيِّ الْأَهْدَلِ تَعَمَّدَ اللَّهُ بِرَحْمَتِهِ وَأَسْكَنَهُ بِحَبُورَةِ جَنَّتِهِ  
بِمَنْزِلِهِ وَكَرَّمَهُ آمِينَ وَصَلَّى اللَّهُ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمْ نَقَلْتُ  
مِنْ خَطِّ مَنْ قَالَ نَقَلْتُ مِنْ خَطِّ الْمَوَافِقِ رَحِمَهُ اللَّهُ \*

No. 306 (b). الشَّذَرَاتُ الْمُتَسَقَّةُ فِي أَعْرَابِ يَدِ اللَّهِ مَلَا لَا تَغْيِضُهَا نَفَقَةٌ \*

**ALSHADHRAT-AL-MUTTASIQA.**

Substance, paper. Size, 8 × 6 inches. Pages, 11. Lines on a page 21. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Tradition.

Author : Abdullah bin Abdul Bari.

Extent : Complete.

In this treatise the author has discussed the various readings of the verb (لَا تَغْيِضُهَا) in the tradition (يَدِ اللَّهِ مَلَا لَا تَغْيِضُهَا نَفَقَةٌ) and has given his final judgment.

Dated 1297, A.H. scribe Mohammed bin Husain.

**Beginning :**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي أَعْرَبْتَ شَوْئَهُ الْعَجْمَةَ عَنْ  
وَحْدَانِيَّةٍ وَأَعْلَمْتَ بِحُصُوصِ حَمْدَانِيَّتِهِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَلَا إِلَهَ لَنَا  
سِوَاهُ وَأَنَّ لَامِدَّ الْجَمِيعِ الْعَالَمِ بِالْمَدَدِ الْإِلَهِ وَالصَّلَاةَ وَالسَّلَامَ عَلَيَّ سَيِّدِنَا  
مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَمَنْ وَالَاهُ \*

End :

فلا يحتاج معه حينئذ الى شيء مما مر والله اعلم فانه يقع للحافظ  
من الفتح كثير من هذا الملوب فيذكر في الحديث طرق مسلم و  
روايته والحمد لله علي كل حال و صلى الله على سيدنا محمد واله  
وصحبه وسلم يقول راتم هذه الحروف الفقير الى الله الرحيم الرuf قد  
فرغت من زبر هذه الرسالة المجموعة والعلة المصوغة ظهر يوم الاثنين  
ثاني عشر شهر جمادي الاخر سنة ١٢٩٧ ع \*

No. 306 (o) \* تفسير يريد الله بكم اليسر ولا يريد بكم العسر \*

TAFISR-E-YURIDULLAH BIKUM-AL-YUSR.

Substance, paper. Size, 8 x 6½ inches. Pages, 4. Lines on a page, 21. Mode of writing, fair. Condition, good. Appearance, not so old.

Subject : Commentary.

Author : Abdullah bin Abdul Bari.

Extent : Complete.

This is a commentary on a verse of the holy Qur'an يريد الله بكم اليسر ولا يريد بكم العسر. In this treatise the author has elaborately discussed and given the reply to a question which was placed before him by somebody regarding the verse mentioned above.

Name of the scribe is Mohammed bin Husain. Date of transcription is not mentioned.

Beginning :

و كان نقلا علي خط مولانا العلامة البحر الفهامة ذي المهذب الاعدل  
شيخنا ومشايخنا السيد الاجل عبد الله بن عبد الباري الاحدل كما اخبرني  
بذلك شيخنا الوالد الماجد فسخ الله في مدته وانا الفقير الى الله  
محمد بن حسين بن محمد السبعي الانصاري الخزرجي السعدي عفي  
عنه \*

End :

قال سيدي و شيخنا مشايخي العلامة المحقق والفهامة المدقق النور  
لساري عبد الله بن عبد الباري نور الله مضجعه و صريعه و اسكنه الله  
في الجنة اعلي بعدوحة بمنه وكرمه آمين راتم الحروف الفقير الفقير  
المعترف بالذنب والتقصير الملتجئ الي عفوية العزيز الباري محمد  
بن محسن الانصاري عفي الله عنه آمين \*

## رسالة في الحمد والثناء \* No. 306 (d).

## RISALATUN FI-AL-HAMDE WA-AL-THANA.

Substance, paper. Size,  $8 \times 6\frac{1}{2}$  inches. Pages, 4. Lines on a page, 21. Mode of writing, fair. Condition, good. Appearance, not too old.

Subject : Hamd (Praise of God).

Author : Abdulla bin Abdull Bari.

Extent : Complete.

This is another treatise by Abdullah bin Abdul Bari, in which the author has discussed grammatically and syntaxly about the word (الحمد) and given the wide meaning of it.

The name of the scribe is Mohammed bin Husain. Date of transcription is not mentioned.

## استفتنا مع جواب \* No. 306 (e)

## ISTIFTA M'A JAWAB.

Substance, paper. Size,  $8 \times 6\frac{1}{2}$  inches. Pages, 10. Lines on a page, 21. Language, Arabic. Mode of writing, fair. Condition, good. Appearance, not old.

Subject : Jurisprudence.

Author : Abdulla bin Abdul Bari.

Extent : Complete.

Another treatise by Abdullah bin Abdul Bari. In this work the author has solved some religious questions in the light of the Quran and Hadith (حديث) and given the answer for each question according to Islamic law.

## Beginning :

بسم الله الرحمن الرحيم و بـ نستعين و سأل أيضا بل الله ثراه وجعل الجنة مسكنه ومثواه عن هذه الحادثة التي حدثت بجهة حراز وهي خلط اللبن بحصا صغار يشبه اللبن وربما صبغوه بصبيغ يشبه لون اللبن و يخبونه بالسوق ويسعونه فيكون قد غش المسلمين وخدعهم فحق عليه وعيد حديث غشنا فليس منا \*

## End :

وهذه معجالة و وصابه فهبها لاخطا ولا اصابه والحمد لله رب العالمين  
انتهى جواب السيد العلامة عبد الله بن عبد الباري الامعة ... رحمه الله  
تمال و بل ثراه بشايدب الرحمة والرضوان آمين \*

No. 306 (f) \* نَقَطَاتُ الْحَالِ فِي بَيَانِ أَقْسَامِ الْحَالِ  
 NUQTATUL KHAL FI BAYANI AQSAMI-AL-HAL.

Substance, paper. Size, 8 × 6½ inches. Pages, 5. Lines on a page, 21. Mode of writing, good. Arabic Naskh. Condition, good. Appearance, not too old.

Subject : Rhetoric.

Author : Abdullah bin Abdul Bari.

Extent : Complete.

The author has discussed in this short note the various kinds of **الحال** grammatically giving the quotations of Quranic verses here and there.

Scribe, Md. bin Husain. Not dated.

**Beginning :**

لشَيْخِ مَشَايِخُنَا الْعَالَمِ الْعَلَمَةِ وَالْبَحْرِ الْفَهَاءِ فَخْرِ الْإِسْلَامِ خَاتَمَةِ  
 الْمُحَقِّقِينَ الْأَعْلَامِ السَّيِّدِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْبَارِ الْأَهْدَلِ رَحِمَهُ اللَّهُ تَعَالَى  
 قَالَ رَضِيَ اللَّهُ عَنْهُ وَنَفَعَنِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ وَكَفَى  
 وَسَلَامٌ عَلَى عِبَادِ الَّذِينَ اصْطَفَى هَذِهِ الْفَافُ يَسِيرَةٌ وَضَعْتُهَا بَعْدَ تَقْدِيمِ  
 الْخَبِيرَةِ فِي بَيَانِ أَقْسَامِ الْحَالِ الصَّخ \*

**End :**

وَمِنْ ثَمَّ خَاصَّتِهِ أَنْتَهِيَ وَأَرْجُو اللَّهَ أَنْ تَكُونَ الْفَائِدَةُ قَدْ خَصَلَتْ  
 بِعِذَةِ الرَّسَالَةِ وَالْعَقْدَةِ قَدْ انْجَلَتْ بِرِسْمِ هَذِهِ الْأَمَالَةِ وَمِنْ رَأْيِ شِعْثَالَةِ  
 مَغْتَنِمَا لَلْثَوْبِ وَمَا يَزَا بِالصَّوَابِ وَاللَّهُ أَعْلَمُ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا  
 مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلَّمَ بِقَلَمِ الْعَبْدِ الْحَقِيرِ الْفَقِيرِ الْحَبَائِي أَبِي خَلِيلٍ مُحَمَّدٍ  
 بْنِ حُسَيْنٍ الْأَنْصَارِيِّ الْخَزْرَجِيِّ السَّعْدِيِّ الْيَمَانِيِّ عَفِيَ عَنْهُ \*

No. 306 (g) \* حُلُّ الْإِرْتَاكِ شَرْحُ مُتَحِيرَةِ الْمَنْهَاجِ  
 HAL-AL-IRTAJ.

Substance, paper. Size, 8 × 6½ inches. Pages, 16. Lines on a page, 18. Mode of writing, Nasta'liq. Condition, good. Appearance, not too old.

Subject : Menstruation.

Author : Mohammed bin Muhsin-al-Ansari.

Extent : Complete.

This is a small treatise compiled by Mohammed bin Muhsin-al-Ansari. In this the author has elaborately discussed about menstruation and its period.



**Beginning :**

بسم الله الرحمن الرحيم الحمد لله رب العالمين و صلي الله علي سيدنا محمد و آله و صحبه اجمعين ,التابعين لهم باحسان الي يوم الدين وبعد  
 فيقول اقل الخليفة محمد بن محسن السبعي الانصاري الخزرجي لزال  
 لطف الله عليه سار هذا توضيح نافع انشاء الله تعالى في احكام المتحرة  
 والنفساء الصخ \*

**End :**

و بالله التوفيق و بيده ازمة التحقيق وهو حسبنا ونعم الوكيل  
 ولا حول ولا قوة الا بالله العلي العظيم و احسن دعوانا ان الحمد لله  
 رب العالمين و صلي الله علي سيدنا محمد و آله و صحبه وسلم و كان بفراغ  
 نقلها غشاء ليلة السبت خامس عشر رجب سنة ١٣١٢ هجري \*

Date of transcription is 15th Rajab 1312 A.H. Scribe Abu Khaleel  
 Mohammed bin Husan al Ansari al Khazraji.

ابو خليل محمد بن حسين انصاري الخزرجي \*

**No. 306 (h) \* رسالته في الاقتداء****RISALATUN FI-AL-IQTIDA.**

Substance, paper. Size, 8 × 6½ inches. Pages, 4. Lines on a page, 21. Mode  
 of writing, good. Condition, good. Appearance, not too old.

Subject, Islamic Law.

Extent, Complete.

Author, Yahya bin Mohammed Mukarram. يحيى بن محمد مكرم \*

It is a short treatise written by Yahya bin Mobammed bin Mukarrm.  
 In this the author has dicussed about the word (الاقتداء) and some  
 other religious problems which were placed before him for solution  
 and each question was solved by him satisfactareily

**Beginning :**

سوال ماقرلكم رضى الله عنكم في قول الاصحاب بعدم صحبة القدوة  
 بالمقتدي حال الاقتداء وقد ثبت انه صلي الله عليه وسلم اقتدي بابي بكر  
 رضى الله عنه في مدة صلواته بالناس الصخ \*

**End :**

لعلت العواب من خط سيدي الشيخ العلامة مفتي الاسلام الفقيه  
 يحيى بن محمد مكرم وحمته الله تعالى و نفعنا ..... في الدارين بهاء  
 سيد الثقلين كاتبه لنفسه الحقير محمد بن حسين عفى عنه \*

No. 306 (i) \* متنى وسيلته الطلب

MATNU WASILAT-AL-TALAB.

Substance, paper. Size, 8 × 6 inches. Pages, 5. Lines on a page 25. Mode of writing, fair. Condition, good. Appearance, not too old.

Subject : Jurisprudence.

Author : Not known.

Extent : Incomplete.

Briefly discusses about ( اصول \* ) fundamentals and the five ( ارکان \* ) pillars of Islam.

Date of transcription and the scribe not known.

Beginning :

الحمد لله وحده والصلاة والسلام علي من لا نبي بعده اما بعد  
فهذا مختصر في الفقه مما لا يسع المكلف جهل من الاحكام سميته  
وسيلته الطلب والله الموفق \*

End :

فصل و من اراد الاحرام اغتسل او تو ضاء ليس ازارا و رداء و صلي  
ركعتين وقال اللهم اني اريد الحج فيسره لي و تقبله مني ثم بهي دبر  
صلاته ناوما الحج و يتقبى الرفث والفسوق والجدال و قتل الصيد والتطيب  
وستر الراس والوجه و حلق الشعر و قص الظفر و لبس الخيط والخفين  
والمصبوغ بماء طيب واكثر الملبية رافعا \*

No. 306 (j) \* مجموعة جهل احاديث

MAJMU'AH-E-CHEHAL AHADITH.

Substance, paper. Size, 8 × 6 inches. Pages, 16. Lines on a page, 22. Mode of writing, fair. Condition, good. Appearance, not too old.

Subject : Tradition.

Author : Zainul 'abidin bin Muhsin. \* زين العابدين بن محسن

Extent : Complete.

A collection of ( جهل احاديث \* ) forty traditions with marginal notes here and there.

Date of transcription and the name of the scribe is not mentioned.

Beginning :

الحديث الاول عن العبر بن عباس رضي الله تعالى عنهما ان  
رسول الله صلي الله عليه وآله وسلم قال احب الاعمال الي الله تعالى  
بعد الفرائض ادخال السرور علي المسلم رواه الطبراني المع \*

End :

قال العراقي ذكره صاحب الفردوس من حديث علي رضي الله عنه و لم يسنده واده في سنده انتهى اردت نقله من الاحياء من التخريج و فيها احاديث من هذا الباب و قد تقدمت للمولف فذا تركتها انتهى زين العابدين محسن عفي الله عنه والله اعلم \*

No. 307 \*التعقبات علي الموضوعات \*  
AL-TA-'QQUBAT 'ALAL MAUDHU'AT.

Substance, paper, Size,  $7\frac{1}{2} \times 5$  inches. Pages, 116. Line on a page, 21. Mode of writing, fair. Condition, good. Apperance, not too old.

Subject : Tradition.

Author : Imam Hafiz Jalaluddin Suyuty. \* امام حافظ جلال الدين سيوطي \*

Extent : Complete.

This book has been critically written by Imam Hafiz Jalaluddin Suyuti on the work الموضوعات collected by Imam Abul farj bin Jauzi. In this work the author has elaborately discussed about the narrators of tradition and its kinds.

Dated 1267 A.H. Scribe, Mohammed bin Husain. \* محمد بن حسين \*

Beginning :

الحمد لله والصلاة والسلام علي رسول الله و بعد فان كتاب لموضوعات جمع الامام ابو الفرج بن الجوزي قد نبه الحفاظ قديما حديثا علي ان فيه شايها كثيرا و احاديث ليست بموضوعة الخ \*

End :

والله الحمد علي كل حال و نعمة ; حسبن الله نعم الوكيل لا حول ولا قوة الا بالله العلي العظيم رضي الله علي رسوله و نبيه النبي الكريم و الحمد لله رب العالمين تمت التعقبات في عصر يزعم الاحد زبرا في شهر شوال سنة الف و مائتين و ستة و منيعين من الهجوة النبوية علي يد الحقير الله محمد بن حسين \*

No. 307 a \*الصاق عوار اله س \*  
AL-SAQU 'AWARUL HAWAS.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 14. Lines on a page, 21. Mode of writing, fair. Condition, good. Appearance, not too old.

Subject : Tradition.

**Author :** Zainul Abidin (\* زين العابدين \*).

**Extent :** Complete.

**This** is a short treatise compiled by one Zainul Abidin. In this work the author discusses about some traditions which create some doubts that they were not uttered by the prophet himself. Such as the famous and wellknown Hadith. *للمثل حق وإن جاء على فرس \** The beggar has right and due (in wealth) even if he comes on horse back. In the same way there are some more traditions also mentioned which create doubt about their narrators. These points are elaborately discussed in this work.

Date of transcription and the name of the scribe not mentioned.

**Beginning :**

الحمد لله كفي ، سلام علي عباده الذين اصطفى و رضي الله عن  
الصاحبه والتابعين والعلماء الراشدين والحفاظ المحدثين والفقهاء الحنفاء  
و من خدع حذوهم من ارباب الصدق \*

**End :**

والا ابن العجزي فلم يعرف هذا الشأن و قد ذكرنا ذهبي في ترجمته  
في التذكرة حطائه في مصنفاته الي آخر ما قال و قدحان ان يكبح  
جواد القلم و ينهي الكلام بهذا الدعاء و يختم ربنا لا ترغ قلوبنا بعد  
اذ هدينا و هب لنا من لدنك رحمته انك انت الوهاب \*

**No. 307 (b) \* القول المسموع في الفرق بين الكوع و الكوسع \***  
**ALQAWL-AL-MASMŪ'IL FARQEI BAINAL KŪ' WAL KURSU'**

**Substance, paper.** Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 2. Lines on a page, 21. Mode of writing, fair. Appearance, not too old.

**Subject :** Philology.

**Author :** Syed Mohamed Murthuza Zubaidi.

**Extent :** Complete.

A short treatise by Syed Mohamed Murthuza Zubaidi, the commentator of the famous Arabic dictionary Alqamus-al-Muheet. He was asked by a scholar to explain the difference between (الكوع \*) and (الكوسع \*) regarding these two words the author has elaborately discussed in this work and given various quotations from authoritative dictionaries and the other books of famous scholars.

**Scribe, Mohammed Murthudha Husain. Dated 1190 A.H.**

سيد محمد مرثضي زبدي \*

**Beginning :**

بسم الله الرحمن الرحيم وبه نستعين الحمد لله الفاتح لمن شاء  
من عباده ابواب المعارف المانحة بدر اللطائف وغرر الظراف في  
اصداف العوارف والملمرة السلام علي سيدنا محمد الذي جلا بنوره  
ظلم المكثاف وعلي آله واصحابه اسود الننايف ومدور الطوايف \*

**End :**

و من اراد الزيادة فعليه شرحي علي القموس المسمي بتاج  
العروس وكتب الفقير محمد مرتضي الحسيني غفرله في ربيع الاول سنة  
تسعين و فاة والف حامدا لله عز وجل ومصليا و مسلما ومستغفرا

No. 307 (e) \* عقود اليمان في بيان شعب الايمان \*

'UQŪDUL JIMAN FI BAYANI SHA'R-AL-IMAN.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 2. Lines on a page, 21. Mode of writing, fair. Condition, good. Appearance, not too old

Subject : Theology.

Author : Muhamed Murthudha Husaini. \* محمد مرتضى حسينى \*

Extent : Complete.

A short and very useful treatise about faith (ايمان \*) and its branches. The author of this work was asked by a saint to collect them in a place and it was done by him. There are different opinions learned doctors of law and religion about the branches of (ايمان \*) and they are divided by the author in to three (امول \*) and each (امول) is subdivided in to two. \* قسم \*

Scribe, the author himself. Dated, 1179 A.H.

**Beginning :**

بسم الله الرحمن الرحيم الحمد لله ولي الفضل والاحسان المان علينا  
بنعمة الايمان والصلوة والسلام الاتمان الاكملان علي سيدنا و مولانا محمد  
سيد ولدعدنان و علي آله اولي العرفان واصحابه واحبابه الغلان و علي ورثة  
اسراره من الاخوان و علي التابعين لهم باحسان \*

**End :**

مرغ منها مرلفها الفقير محمد مرتضي الحسيني غفرالله ذنوبه  
ومتر عيوبه في مائة و ستين سنة و ثمانين و مائة و الف و مائة و  
من مصر حامدا لله و مصليا و مسلما و مستغفرا و الحمد لله الذي

بنعمته تتم الصالحات و صلى الله على سيدنا محمد و آله و صحبه و سلم  
تسليما كثيرا دائما ابدى الى يوم الدين \*

No. 307 (d) \* الاحاديث المتواترة \*

AL-AHADITH-AL-MUTAWATIRAH.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 4 Lines on a page 21. Mode of writing, fair. Condition, good. Apperance, old.

Subject : Tradition.

Author : Not known.

Extent : Complete.

A collection of Hadith on various subjects, composed most probably by Mohamed Murthudha Husain.

Name of the scribe and date of transcription not known.

Beginning :

حديث حزين البضع لرسول الله سيدنا محمد صلى الله تعالى  
عليه و علي آله و صحبه و بارك و سلم رواه من الصحابة عشرة رضي الله  
تعالى عنهم و اخرجه الشيخان والدارمي والترمذي والبيهقي رحمهم الله  
تعالى وهكذا \*

End :

وانتهى الحديث الحادي والسبعين من كذب علمه متعمدا وليتوب  
مقعدة من النار وعد من رواه مائتة من الصحابة رضي الله عنهم  
اجمعين و صلى الله على سيدنا محمد و آله و صحبه و سلم \*

No. 307 (e) \* بلغته الغريب في اصطلاح آثار الحبيب \*

BALAGHATUL GHARIB FI MUSTALIHI ATHARIL HABEEB.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 9. Lines on a page 21. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Tradition.

Author : Syed Muhammed Murthudha Zubaidi.

Extent : Complete.

A short treatise composed by Syed Muhammed Murthudha Zubaidi about the technicalities of traditions such as مشهور - حسن - متواتر - آحاد  
\* غريب \* In the same way some more idioms have been collected and discussed by the author in this work.

Dated, 1163 A.H. Scribe Muhammed bin Husain bin Muhsin-al-Ansari.

محمد بن حسين بن محسن الانصاري \*

**Beginning :**

بسم الله الرحمن الرحيم الحمد لله علي نعم تسلسل اتصا لها في كل حين وتواترت ترادف افاضتها علي كل احاد بلا حصر وتعيين والصلوة والسلام علي سيدنا ومولانا خاتم النبيين وسيد المرسلين وقائد الغر المحجلين وعلي آله الاكرمين وصحابة المبعجلين وعلي التابعين لهم باحسان الي يوم الدين \*

**End :**

الف المولف في شهر رجب سنة ١١٦٣ الهجرية تمت علي يد العبد الضعيف عبدة ومن عبدة بن امته محمد بن حسين بن محسن الانصاري غفر الله لهما امين صلي الله علي سيدنا محمد وآله وصحبه وسلم تسليمًا كثيرًا والحمد لله رب العالمين اولًا وآخرًا \*

نبصرة اوابي البصائر والالباب في الكلام علي حديث الدنيا جيفة

و طلابها كلاب \* f) No. 307

**TABSIRATU ULIL BASAIR-E-WAL ALBAB.**

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 16. Lines on a page 21. Mode of writing, good. Condition, good. Appearance, not too old.

Subject : Theology.

Author : Zainul Aabidin. زين العابدين \*

Extent : Complete.

A very useful work about theology by Zainul 'abideen. In this treatise the author has collected various traditions and verses of the Holy Quran to illustrate that the world is profane and ugly. The author states that simple worldly affairs are of very little use and one should be above all the petty things bearing in mind that he is born for noble actions. Dated, 1163 A.D. Scribe Muhammed bin Husain bin Muhsin-al-Ansari. محمد بن حسين بن محسن الانصاري \*

**Beginning :**

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلوة والسلام الاتمان الاكملان علي رسوله الامين وعلي آله الطيبين الطاهرين نبص لقرآن المبين رضي الله عن الصحابة اجمعين \*

**End :**

فان هذه الاحاديث ومايشأ كلها راجعة الي اعتبار مذموم غير مرضي كما عرفتكم وحديث نعمت الدنيا لمن تزود منها لاخرة متي يرضي

ربه و حديث لا تسبوا الدنيا فذممت المطيته هي الصخ لانها و ماضاها  
 باعتبار خصا لها المحمودة المرضية كما علمته ايضا وآلي هذا انتهى  
 ماجري به القلم والله سبحانه و تعالے اعلم و احكم و صلي الله علي سيدنا  
 محمد و آله و صحبه وسلم تسليما كثيرا الي يوم الدين \*

No. 307 (g) \* تحرير افعال في دفع الاحتمال

TAHRIR-AL-MAQAL FI DAF'IL IHTIMAL.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 5. Lines 23 on a page. Mode of writing, fair. Condition, good. Appearance, not too old.

Subject : Tradition.

Author : Zainul 'Abideen bin Miuhsin-Al-Ansari.

زين العابدين بن محسن الانصارى \*

Extent : Complete.

A small treatise composed by Zainul 'Abideen about traditions. The author says that he saw a book entitled *دول المني في اقامة الصلوة بمنى* written by one of the narrators of Hadith (حديث) regarding the prayer in Mina (منى). There is prolonged discussions between learned men of Hadith as to whether the prayer should be performed in (منى) or not. In this proposition the author has elaborately discussed and given the opinions of various narrators of Hadith.

Not dated. Scribe, probably the author would have written this.

Beginning :

بسم الله الرحمن الرحيم يا ساكن يوم اياك نعبد و اياك نستعين  
 و نصلي و نسلم علي نبيك و رسولك محمد الامين و علي آله البررة  
 الميامين و اصحابه الراشدين و من تبعهم باحسان الي يوم الدين الصخ \*

End :

والحمد لله الذي بذمته تتم الصالحات و لا حول و لا قوة الا بالله  
 العلي العظيم و صلي الله علي سيدنا محمد و آله و صحبه و التابعين لهم  
 باحسان الي يوم الدين آمين آمين آمين \*

No. 307 (h) \* زهر الربى في تحقيق بعض مسائل الربوا

ZAHARUR RIBA FI TAHQIQI BA'DHI MASAIL-AL-RIBA.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 15. Lines on a page, 23. Mode of writing, fair. Condition, good. Appearance, not too old.



Subject : Theology.

Author : Zainul ' Abidin. (زين العابدين \*)

Extent : Complete.

A very good treatise written about "Interest" (مرد) There is a question among the learned men, whether the money can be lent and barrowed on interest. Some people say that both the ways are admissible when it necessitates to do so. But the author has elaborately discussed this matter and quoted various verses of the holy Quran and traditions to prove that neither money can be lent nor barrowed on in interest both the ways are improper.

Dated 1296 A.H. Scribe Abul Khair Ahmed bin Othmarin

أبو الخير أحمد بن عثمان

Beginning :

بسم الله الرحمن الرحيم \*

الحمد لله ب العالمين والصلوة والسلام علي نبينا محمد الامين  
لقائل بن ر الله به خير الفقه في الدين وعلي آله الطيبين الطاهرين  
واصحابه اجمعين \*

End :

فكان نورا من نوره علي يد امة العباد الملتصقة الي غفره  
العلين والخير احمد بن عثمان بن علي غفر الله دنوه ومتر عيوبه  
الخفي والصلح لعله ثاني منه والقعدة الحرام ليلته الاحد عام الف  
وهالتين ومستم تسعين . كان المنقو عنه بخط الاحي محمد بن محسن  
لانصاري ابن اخي المؤلف \*

No. 307 (i) \* التفكيك

AT-TAFKEEK.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 6. Lines on a page, 19. Mode of writing, fair. Condition, good. Appearance, not too old.

Subject, Theology.

Author, Zainul Abidin. \* زين العابدين

Extent : Complete.

The same matter as described under No. 307 (g), only the name is different. Not dated. Name of the scribe is not mentioned. In the end a name Mohammed Yehya is visible, probably this book has been compared by him with the original.

## Beginning :

بسم الله الرحمن الرحيم الحمد لله وكفى وسلام علي عباده الذين  
اصطفى و بعد فيقول العبد الفقير اسير التقصير الوالي المستكين  
زين العابدين الي قدر طلعت على الرسالة المسماة بنيل المنى في تقصير  
الصلوة بمنى التي رقصها العبد اللدني وحبرها البحر الاعمى مولانا  
ذو المكارم ابو علي محمد بن هاشم فالفيتها درة فريدة في بابها الخ \*

## End :

فعليت باختيار ما هو الحق المقبول لد - الاعلام وخص نفسك  
من وصمة الامم وانقذها من حيرة الاوهام واستضي بمصباح هذا الظلم  
وعليكم مني السلام \*

مقابلة شد \*

محمد يحيى عفى عنه \*

نيل المنى و تفصلي الصلوة بمنى \* (i) No 107

NAIL-AL-MUNA FI TAQSEER-AL-SALATIBIMINA.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 6. Lines on a page 23. Mode of writing, fair. Condition, good. Appearance, not old.

Subject : Theology.

Author : Abu Ali Muhamed bin Hashim. \* محمد بن هاشم \*

Extent : Complete.

A short treatise by Abu ali Muhammed bin Hashim regarding the diminution of prayer in "Mina" \* موزداليفاه " Muzdalifah and \* موزداليفاه " Muzdalifah and "Arafat" \* عرفة for the people of the holy city Macca during the pilgrimage. The same matter has been described above.

Date of transcription and the scribe not known.

## Beginning :

بسم الله الرحمن الرحيم الحمد لله تعالى احمده حمداً كثيراً والصلوة  
والسلام علي من ارسله بالحق بشيرا و نذيرا وعلي آله انمطهرين طهيرا  
واصحابه المبشرين تبشيرا اا بعد فيقول العبد العاشم ابو علي محمد  
بن هاشم بن المنة واصلاح عمه انه قد تمم مني بعض الاحكام اصدق  
المحب عن قصر صلوة لاهل منته في الحج بمنى ومزدلفه وعرفات  
الخ \*

End :

و فی سندہ علی بن زید بن حذعا و مع ان اصل البعث منی  
علی تسلیم ان المسافۃ بین مکته و مذ لا قصر فیہا وھی من سہال  
الخلاف نقلہ الزرقانی عن الحافظ و قال الزرقانی و زعم ترک البیان  
اکتفاء بما بینہ بمکته و ممدوع و سندہ ان الاصل عدم الاکتفاء فی الاحکام  
لاسیما مع اختلاف المجل انتہی فعلی من یری الاتمام ان یاتی ببيان  
صحیح من قوله علمہ السلام فهذا آخر الکلام و الحمد لله علی البدء والختم  
محمد تم الصغ \*

مدالظلال فی تحقیق حکم الہل \* No. 307 (k)  
MADDUZILAL FI TAHQIQI HUKMIL HILAL.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 12. Lines on a page 18. Mode of writing, good. Condition, first page is slightly damaged. Appearance not old.

Subject : Judicial.

Author : Zainul Abidin \* زين العابدين

Extent : Complete.

A short treatise about the appearance of the new moon in the last month of Ramzan. There is a long discussion between learned people about the confirmation of the appearance of new moon in a cloudy weather.

To illustrate this there are many hadiths or traditions have been quoted in support of the principles.

Name of the scribe and date of transcription not known.

Beginning :

الحمد لله كفي وسلام علي عبادہ الذين اصطفى و رضي الله عن  
الائمة الخلفاء والمحققين والمحدثين والفقهاء اما بعد اين رداله ايست  
در جواب سوال معلوف بحكم رويت الهلال موسوم بممدالظلال في تحقيق  
حكم الهلال باعث كريد مرا بر تحرير آن مشفقي مكرمي معظمي  
معتزلي مولوي اعظم حسين زانه الله زين و صانه \*

End :

اور ظاہر ہے کہ -انھن فیہ میں ارباب شروح و حواشی نے رايت  
حسن بن زیاد کو تقویت اسکو قابل عمل اور اس زمانے میں فتویٰ

کے واسطے متعین قرار دیا پس یہ بھی از قبیل تصدیح صریح کے  
ہوا اور وہ تصدیح التزامی ارباب متون پر مفید ہے \*  
کما عرفت واللہ اعلم و علمہ اتم و احکم \*

No. 307 (1) الشذور المتسقة فی حکم الاصطیاد با لہندۃ \*

AL-SHUZOORUL MUTTASIQAHI FI HUKMI LISTIYADI BIL  
BUNDUQAHI.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 8. Lines on a page, 10. Mode  
of writing, fair. Condition, good. Appearance, old.

Subject : Judicial.

Author : Zainul Abidin. (زین العابدین \*)

Extent : Complete.

A short treatise regarding the hunting of wild animals and birds  
with iron gun.

There is a question whether if the bullet is discharged against animal  
or bird saying the word **بسم اللہ** \* and some of them fell down and died.  
They will become **حلال**. In this matter the author has elaborately  
discussed and quoted various tradition and different principles of  
jurisprudence.

Name of the scribe and date of transcription not known.

Beginning :

بسم اللہ الرحمن الرحیم \*

الحمد للہ و کفی و سلام علی عبادہ الذین اصطفیٰ اما بعد چون  
درینولا استفدائے دربارہ اصطیاد جانوران بہ بندوق آہنی از بزرگے  
رسیدہ و سوال مذکور مشتمل و محتوی بر چند مسئلہ بودہ است و خالی  
از دقت نیست لهذا بذابر توضیح جواب سایل و تبیین مراد و ایراد  
دلایل از تطویل چاہہ ندیدہ چنان مستحسن نمود کہ پیش از جواب  
سوال سایل اول کلام ائمہ اعلام و مذہب فقہائے انام و حکم اصطیاد  
بہ ہندتہ حدید مفصلاً مذکور کردہ شود \*

End :

و در فتاویٰ ابراہیم شاہی و فتاویٰ قاضی خاں آمدہ و لہرمی الی  
سید و سہمی فاصاب غمیرہ حل لکن التسمیۃ ہذا علی آلالتہ رہی لم

تبدل اده و هذا ما اوردناه في الجواب والله اعلم بالصواب و اليه  
المرجع والمآب \*

تمت المقابلة

بمحضره الموافق \*

**No. 307 (m) \* كشف الالتباس عن اثر ابن عباس \***  
**KASHFUL ILTIBAS 'AN ATHARI IBNE ABBAS.**

Substance, paper. Size,  $0\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 1. Lines, on a page 13. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Theology.

Author : Zainul Abidin.

Extent : Complete.

In this treatise (in Urdu) a fatwa \* فتوى is given by Abul Hasanāt Moulvi Abdol Hai Lakhanavi about the existence of Ādam, Nuh, Abraham, Jesus Christ and a last prophet, just like our Ādam, Nuh, Abraham, Jesus Christ and a \* خاتم النبيين in every part of the earth.

To illustrate this an Athar \* اثر from Ibn-e-Abbas has been quoted which reads thus :—

قال ابن عباس في كل ارض آدم كاد سكم و نوح كذو حكم و  
ابراهيم و عيسى كعيسى و نبي كذبيكم \*

But the author elaborately discusses his argument, condemning the treatise about the existence of various prophets in the other parts of the earth.

Dated 8th Zilhajja 1296 A.H. scribe not clear.

عبد .. بن محمد نور خان \*

**Beginning :**

بسم الرحمن الرحيم \*

يا مالك يوم الدين اياك نعوذوا و اياك نستعين و نصلي و نسلم علي  
نبيك محمد خاتم النبيين و امام المرسلين الذي ارسلته الي كافة الخلق  
والانس والجن و جعلته رحمة للعلمين و نذير للكافرين و بشير المؤمنين و  
علي آله واصحابه الغر الميامين الذين وفقوا للعمل عام الدين ينفقون  
عنه تحريف الغالين و انتحال المبطلين و تاويل الجاهلين \*

End :

اور تفسیر نیشاپوری میر بعد اثبات وجود ہفت طبقہ زمین  
کے مذکور ہے والدعوۃ شاملۃ لجمعہا اُنٹھی ہذا ماجری بہ القلم  
واللہ بالصواب اعلم حسب فرمایش حضرت مولف از اصل رسالہ  
حضرت ایشان نقل نمودہ شد عبد . . . . . خان بن محمد نور خان  
۸ ذوالحجہ سنہ ۱۲۹۶ ھ \*

In the last some two more pages are recorded in Arabic by Zainul Abedin, the author of the above treatise.

No. 307 (n) \* السؤال مع الجواب فی الہلال

ASSAWĀLU MA'ALJAWĀBI FIL HILĀL.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 7. Lines on a page, 15. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Judicial.

Author : Zainul Abideen \* زین العابدین

Extent : Complete.

In this treatise (in Persian) the author replies to a fatwa فتویٰ \* relating to the commencement of the Ramzan fast and regarding the appearance of the new moon at various different and distinct places on various dates. Such as Bhopal, Shah Jahan Abād and Delhi, etc. The author explains various reasons quoting many traditions, etc., in a most suitable manner.

In the last folio of the record there are some seals of various learned persons. But only five of them are in readable condition. The learned persons have also confirmed the correctness of the reply of fatwa given by the author.

Name of the scribe and date of transcription not known.

Beginning :

\* ماقولکم رحمکم اللہ

مثلاً در بلدہ بہوپال ساکنین آنجا بروز مہ شنبہ سی ام شعبان،  
ہلال رمضان را دیدند و از روز چہارشنبہ روزہ داشتند پس بحساب  
ساکنین بہوپال روز پنجشنبہ سی ام رمضان و روز آدینہ عیداست  
و از دہلی شاہجہان آباد و ہوشنگ آباد بشہادت معتبرہ کہ بران

تم عا اتماد توان ساخت بسائین بهوپال خبر رسید کہ ہلال رمضان  
بروز دوشنبہ ہست و نهم شعبان دیدہ ایم و ازروز سه شنبہ روزہ  
داشتہ ایم الص \*

End :

بقول راقم الحجاب هداه اللہ الی الصواب و جنبہ موجبات  
العقاب کتبت ہذا الحجاب بعد مراجعتہ للکتب المعبرۃ والنظر  
فیہا باوقات مکررة وباللہ التوفیق و بیدہ ازمتہ التحقیق المہیب  
العبد المذیب \*

الحقیر المستکین زین العابدین \*

No. 307 (o) \* السرال فی دار الحرب و دار الاسلام \*

ASSAWALU FI DARIL HARBI WA DARIL ISLAM.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 1. Lines, 15 in a page. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Judicial.

Author : Zainul Abideen \* زین العابدین \*

Extent : Complete.

In this treatise (in Urdu) also the author replies to a fatwa \* فتویٰ relating to the Darul Harb \* دار الحرب and Darul Islam \* دار الاسلام such as Hyderabad and Bhopal. There is a question whether in these two states of Muslim Nawabs, qisās \* قصاص the law of retaliation and حدود \* حدود penal laws will be issued. The author has critically discussed this matter and given the reply of the fatwa in a most suitable manner.

There is another fatwa attached to this, which has been written in Persian and its reply also is given very satisfactorily.

In the last folio four seals are visible by various qadhis to confirm the correctness of the fatwa.

Date of transcription and the scribe not known.

Beginning :

اہل علم سے امتفسار ہے کہ ریاست حکام اہل اسلام مثل  
محروسہ بہوپال و حیدرآباد وغیرہ دارالاسلام ہے یا دارالحرب اور  
اجرائے قصاص و حدود ایسی ریاست میں ممکن و جایز ہے یا نہیں  
بہر حال روایات فقہیہ ارشاد ہووے فقط واصل ان ہولاء السفہاء قد  
صلواتی کلامہم الی خدا لاستخفاف والنقص و صریح اکثر کما علمت و

أنواني كلامهم من الفاظ الاتحاد والتخفير والتصغير ما يبكي عليه السائل  
فانا لله وانا اليه راجعون في يوم القيام والله اعلم وعلمه اتم واحسن  
المحبب العبد المنيب زين العابدين \*  
قاضي حال بهوپال \*

No. 308. \* كف الطعام

KAFFUT TA'AM.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 22. Lines on a page, 24. Mode of writing, fair. Condition, little injured. Appearance, old.

Subject: Jurisprudence and Islamic law.

Author: Ibn-i-Ziyad-al-wadhahi. ابن زياد الرذاهي \*

Extent: Complete.

A treatise on jurisprudence and Islamic law by Ibn-e-Ziyad-al-Wadhahi. In this work the author has elaborately discussed generally about the use of water from the well and specially of those wells which are found in the two holy cities of Macea and Madeena.

Dated 14th Shaban 1267 A.H. Scribe Hasan Omar Rafie.

حسن عمر رافع

Beginning :

الحمد لله الذي انزل من السماء ماء ليحيي به البلاد وسوي .....  
الفقر والغنى والملوك الشداد و اخرج به من ..... الارض زرعاً  
نهارنا رزنا للعباد \*

End :

هذا اخرا لموجود من هذه النسخة في الام والله اعلم تم كف  
الطعام والحمد لله اولاً، آخرها وظاهراً وباطناً وعلي كل حال وكان القراء  
نهار الجمعة المباركة لعلم رابع عشر من شهر شعبان الكريم سنة سبعمائة  
وسنتين ومائتين و ألف بقلم احقر العباد و اخرجهم الي ربهم يوم  
المعاد حسن عمر رافع عفا الله ولوالديه و لجميع المسلمين آمين

No. 308 (a). \* اللوامع الاحمدية

AL-LAWAMI-AL-AHMADIYYAH.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 35. Lines on a page, 23. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject: Biography.



Author, Moulana Shaik Abdul Wahab Ibn-e-Barkat-al-Shāfa

مولانا شيخ عبدالوهاب ابن بركات شافعى \*

Extent : Incomplete.

A treatise relating the life history of Prophet Muhammed (peace be upon him) and his birth. The author says that he wrote first the biography of Prophet in verses than on the request of his friend Moulana Syed Omer bin Syed Ahmed bin Aqeel commented on the same, but only 35 pages of this work are available and the remaining pages are not to be found.

Date of transcription and the scribe not known.

Beginning :

بسم الله الرحمن الرحيم — و به نعتصم مما يصم يقول امير دند  
راجي غفور به طالب الالهام من الملك اعلم الايد با الاعتبار الحمديته  
المتوصل بالابرار الاحمديه — الحمد لله الذي ابرز الحقيقته و تعلمي  
عليها اصغته الاحديته الصخ \*

End :

و كان آخرهم في خلافة عثمان رضي الله عنه و حمدت تلك الدليته  
ايضا نار الفرس التي كانوا يعبدونها ولم تحمد قبل ذلك بالفي عام  
هل كانت توقد و تضرم \*

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No. 308 (b). \* مجموعہ فتاوی

MAJMU'AH-E-FATAWA.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 2. Lines on a page, 10. Mode of writing, fair. Condition, worm eaten. Appearance, old.

Subject: Judicial.

Author: Muhamed bin Abdullah B'ali.

محمد بن عبد الله ب'ألي \*

Extent: Complete.

A collection of various fatawa فتاوی asked by different people and their replies given by different learned people in a most suitable manner.

At the end of each Fātwa فتوى different names are given, so it cannot be said definitely, whether they are the names of scribes or the names of Fatwa writers.

Date of transcription not known.

Des. Cat.—6A

**Beginning :**

الحمد لله رب العالمين و صلى الله علي سيدنا محمد و اله و صحبه  
وسلم اصلح الله ايهمته الدين و اشاد بهم اركان الاسلام والمسلمين آمين و  
كتب ذالك مع كثرة الاشتغال و ضعف الحال و تشتت البال الفقير  
الي الله تعالى محمد بن عبد الله باعلي ابن العفيف علي الله عنهم  
امين و صلى الله علي سيدنا محمد و اله و صحبه وسلم تم ذالك و  
بالحمد التوفيق \*

**No. 308 (c) \* مسئلة في الجمع****MAS'ALATUN FILJAM'I.**

Substance, paper. Size, 7½ 5½ inches. Pages, 52. Lines, on a page, 23. Mode  
of writing, fair Condition, good. Appearance, old.

Subject: traditions.

Author: Imaduddin Yahya bin-al Hussain.

Extent: complete. عماد الدين يحيى بن الحسين \*

In this treatise two traditions have been mentioned about the timings  
of daily prayers which seems to conflict with each other.

The author has critically discussed the matter and solved the  
question in a most suitable manner.

Date of transcription 1144 A.H. Scribe Mohamed bin Ishaq  
(محمد بن اسحاق \*)

**Beginning :**

بسم الله الرحمن الرحيم قال السائل و قفنا الله تعالى و آياه الي  
خير و في كتاب الصلوة في الاوقات في الحديث الذي فيه انه جبريل  
عليه السلام برسول الله صلى الله عليه و اله وسلم في اوقات الصلوة ثم قال  
عليه السلام ما بين هذين الوقتين وقت ظاهرة ان التوقيت واجب  
ثم قال عليه السلام من بعد و افضل الاوقات اولها و ان احرب فلا بأس  
فهل التوقيت عنده عليه السلام واجب ام غير واجب كما يروي ان  
جمع التقديم و التأخير رخصه لغير عذر \*

**End :**

و هذه مسئلة الجمع بين الصلواتين والله تعالى الموفق لارب  
غيره و الحمد لله رب العالمين انتهى من جوابات سيدي عماد الدين

يحيى بن الحسين بن أمير المؤمنين المويد بالله رب العالمين رحمته الله  
 تعالى كان انقراغ من ز ٠٠٠ صبح الاحد لعله ٢٠ شهر شوال سنة ١١٤٤ ع  
 ..... من الولي العظيم والسيد الجليل الكريم محمد بن اسحق  
 بن أمير المؤمنين ..... رب العالمين رضوان عليهم اجمعين وصلي الله  
 علي سيدنا محمد و اله \*

No. 308 (d) \* كتاب العصمة عن الضلال

KITABUL 'ISMATI 'ANIDHALAL.

Substance, paper. Size, 7½ 5½ inches. Pages, 30. Lines on a page, 23. Mode of writing fair, Condition, good. Appearance, old.

Subject: Rhetoric (Kalam).

Author: not decipherable.

Extent: Complete.

This is a commentary on a text-book written in red ink about Ilmi-Kalam (علم كلام) The text begins with this chapter (باب التوحيد\*) Some marginal notes also are given here and there. In the end a name is written in shikista letters, which is not clear, only half name is readable. It cannot be said definitely whether it is a name of the scribe or commentator.

Dated 1144 A.H. Scribe not known.

Beginning :

حامدا من ادعشت عقول النظر ايات جماله واجهشت عيون  
 لسطار اذ صدها عن درك هويته العجائب حلاله واصلي واسلم علي  
 المخصوص بانفس المراهب محمد وآله وبعد فهذه حل من اصول  
 الخف في العقائد اليها اكثر التفاصيل عائد حررها بريه من التقيد  
 العصبيه الخ \*

End :

هذا ما اردنا جمعه من اصول العقائد وامافرو بها تفصيلها فمستوفاه  
 في البسياط التي الفها ائمتة علماء الكلام وفي ما ذكرناه وفاء بالمهم  
 و تمام والحمد لله ولي الحمد والانعام ولا حول ولا قوة الا بالله العلي العظيم  
 وصلي الله علي سيدنا محمد واله الطيبين وسلم تسليمنا كثيرا مباركا  
 فيه آمين \*

اتحاف النديم للمحب شيخ عبداكريم \* (c) No. 308.  
 ITHAF-AL-NADEEM LIL MUHIBBI SHAIKH ABDEL  
 KAREEM.

Substance, paper. Size.  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 12. Lines, on a page 27.

Mode of writing, fair, Condition, a little injured.

Subject, Sufism.

Author : not known.

Eextent : Complete.

A most instructive sufistic work styled

اتحاف النديم للمحب شيخ عبداكريم .

In this treatise the author has discussed about various propositions of Sufism quoting verses from the holy Quran and traditions (حديث) and there. The names of several famous shaiks and religious persons and their opinions in each (مسئلة) have been mentioned. In the end the name يحيى بن محمد جلال الدين السيوطى \* is mentioned—not dated.

Beginning :

بسم الله الرحمن الرحيم \*

الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله ونشكر  
 ان وفقنا لشكره الموجب للمزيد وان ارشدنا لذهيجه اهل التقى والهدى  
 واخرجنا من ظلمات الشك والردا وصلى الله وسلم نابغ اهل الشرى  
 والبدع وجميع العدا محمد الذي هو انا الاتمامة والندا وعلى اله  
 صهبه وتابع نهجه ما صبح بداوصرت ... ي لعين \*

End :

فاذا اردت معرفة ذلك فا نظرالى بيت الدائرة فتجد فوق  
 المقدم مرقوم هكذا ١٠ بالاسود وتحته مرقوم هكذا ١١ بالاحمر  
 وفي بيت منزلة الشرطين فوته مرقوم هكذا ٢ بالاسود وتحته مرقوم  
 وهكذا ٣ بالاحمر يعنى آخر برج العت عشر درجته في المقدم  
 اول العمل احدي عشر درج في المقدم و آخر الخمر درجتين  
 في الشرطين واول الثور ثلث في الشرطين و هكذا الى تمام المنازل  
 المرقومات في الدائرة لكل برج منزلتين و ثلث على التقرب والله  
 اعلم \*

No. 308 (f). \* تصح رب اللطيف شرح مقدمة التصريف \*  
FATHU RABBIL LATEEF SHARHU MUQADDAT-MAT-AL-  
TASRIF.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 18. Lines on a page, 26. Direction of writing, fair, Condition, good. Appearance, old.

Author. Abdur Rahaman Ibn-i-Sulaiman Zubaidi.

عبدالرحمان ابن سليمان زبيدي \*

Extent Complete.

A commentary on Muqaddmat-al-Tasrif with some marginal notes here and there. The commentator has collected good materials from various notes to make it very useful.

Date of transcription not known. Scribe, Allama Ahamed-Hijani

السيد العلامة احمد هجاني \*

Beginning :

بسم الله الرحمن الرحيم \*  
الحمد لله رب العالمين وصلي الله علي سيدنا محمد خاتم النبيين  
علي آله وصحبه اجمعين و بعد فاني قرأت هذه المقدمة في الصرف علي  
يدي ائمة الله بحياته ثم قرائتها علي شيخ العلامة المحقق الفهامة  
عبدالله بن عمر الخليل مد الله في عمره و علق عليها  
راشي من املائيها و فوائد نقلتها من كتب عديدة الص \*

End :

وبيان تصريف ذالك و اعلااته مذكور في كتب الصرف وذكره  
انا لا يليق بهذه النبهة والله اعلم و لكن هذا اخر ما يسر الله بتعليقه  
علي هذا المختص نفع الله به و لمولفه والحمد لله رب العالمين آمين اللهم  
علي وصلي الله علي سيدنا محمد وعلي آله وصحبه وسلم \*

No. 308 (g). \* كتابنا - علوم الاسم \*  
KITAB-U-NAMALOOM-AL-ISM.

Substance, paper. Size,  $7\frac{1}{2} \times 6\frac{1}{2}$  inches. Pages, 47. Lines, on a page, 21. Direction of writing, fair, Condition, good. Appearance, old.

Subject : Islamic law.

Author : not known.

Extent : Incomplete.

A very good treatise on Islamic law, some folios in the beginning are wanting. In this work the author has discussed about various questions and given the reply of each in good manner.

Dated 29 Jumadul Awwal 1280 A.H. Scribe, Husain bin Muhsin-al-Ansari \* حسين بن محسن الانصارى \*

**Beginning :**

والمن خط سيد العلامة سليمان بن أبي القاسم الاهدلي نفع الله به  
آمين عن خط البزاز يحكي ان بعض تلامذة الميرد قدم بفداء محضر  
علقه احمد رعى ثعلب فساله عن معني ما اعظم الله يقال معني شي  
حصله عظيما الخ \*

**End :**

والحمد لله رب العالمين وبالله التوفيق وبه نستعين وكان الفراغ  
من نساخته هذا الكتاب عصر يوم الربوac ٢٩ شهر جمادي الاول  
منه ١٢٨٠ع بقلم احقر اوري خدام العلم واهله حسين بن محسن  
الانصاري الخزر جي عفا الله عنهما آمين \*

**No. 308 المطالب الطعام السوي \***

**AL MATLABUTTAM-AL-SAWI.**

Substance, paper. Size, 9 × 6 irhes. Pages, 97. Lines, on a page, 19. Mode of writing, fair. Condition, good.

Subject : Commentary.

Author : Shaikh Mustafa-al-Bikri. (شمع مصطفى الكبرى \*)

Extent : Complete.

A collection of prayers by Imam Nawavi commentated by Shaikh Mustafa Bikri.

Dated 1323 A.H. Scribe, Abul Khaleel Muhammed bin Husain-al-Ansari-Al-Khazraji-al-Sa'di-al Yamani.

ابو الخليل محمد بن حسين الانصاري الخزر جي السعدي اليماني \*

**Beginning :**

الحمد لله الذي سلك الارادين علي ورد الا وراك وصراط السري  
وانشقهم وردة الورد علي المتهل المورد الذي علي كل سعود وصعود  
محتوي والصلوة والسلام علي سيد الانام المورد والمورد بالجذب علي  
كل خلقي وملي وضعيف وقوي و علي آله واصحابه واتباعه الخ \*

End :

و قد فرغت من نسخ هذا لشرح المبارك قبل صلاة الجمعة  
تاريخ سادس عشر شهر جمادى الاخرى سنة شهر سنه ألف و  
ثلثمائة و ثلثة و عشرين من هجرة سيد المرسلين و خاتم النبيين و قائد الغر  
المجاهدين الي جناب النعيم سيدنا محمد صلى الله عليه و على آله و  
صحابه وسلم صلاة و سلاما دائمين الي يوم الدين \*

أبو الخليل محمد بن حسين الانصاري الخزرجي العدي اليماني  
عفى الله عنه و والديه و احسن اليهما و اليه و اخر دعوانا ان الحمد لله  
رب العالمين \*

شرح سيد محمد بن الطيب علي حزب الامام محي الدين  
يحيى النوروي \* No. 309 (a)

SHARHU SYED MUHAMMAD BIN TAIYYIB 'ALA HIZB-  
AL-IMAM-AL-NAWAVI.

Substance, paper. Size, 9 × 6 inches. Pages, 62. Lines, on a page, 20. Mode  
of writing, fair. Condition, good. Appearance, old.

Subject : Commentary.

Author : Syed Muhammad bin-al-Taiyyib.

(سيد محمد بن الطيب بن محمد الفارسي المدني \*)

Extent : complete.

A commentary on the (حزب) of Imam Nawavi written by Syed Mu-  
hammad bin-al-Taiyyib bin Muhammad-al-farsi-al-Madani.

Dated 1323 A.H. Scribe Muhammad bin Husain-al-Ansari-al-Khazragi-  
al-Sa'di.

Beginning :

يا من احزنا به ام تزل مؤيدة علي الاعداء منصوره و احبابه لم تزل  
اعلمهم بذكره منشوره في صورة اعظم بها من صورة نحمدك علي آلائك  
العامه التي عدت بها فلم تكن مقصوره و نشكره علي نعمائك التي  
مننت بها بتذليل افنانها فاصبحت مهصوره و نصلي و نسلم على عبدك  
سيدنا محمد واسطته عقد الشفعاء القائل لا يراد القضاء الا الدعاء \*

End :

و كان الفراغ من نقله صحوة يوم السبت ثامن و عشرين شهر  
ربيع الاول من شهر سنه ألف و ثلثمائة و ثلثة و عشرين من هجرة

النبى الامين صلى الله عليه وعلى آله و صحبه الطيبين الطاهرين و سلام  
علي المرسلين والمحمد لله رب العالمين تمت الرقيقات اليسيرة انت  
الغرائد الكثيرة بعون و حسن توفيقه فقط \*

No. 310. \* رسالته في عمل المجيب

RISALATUN FI 'AMAL-AL-MUJEEB.

Substance, paper. Size,  $7\frac{1}{2} \times 5$  inches. Pages, 15 Lines, on a page, 14. Mode of writing, fair. Condition. good. Appearance, old.

Subject : Astronomy.

Author : Allamah Badruddin-al-Mardini.

شيخ العلامة بدر الدين الماردينى \*

Extent : Complete.

A treatise on astronomy by Shaik-al-Allamah Badruddin-al-Mardini. The author has divided this work in to a Mukhaddamah and twenty chapters and a Khatimah (خاتمة) each chapter deals with a separate subject. Name of the scribe and date of transcription not known.

Beginning :

بسم الله الرحمن الرحيم \*

الحمد لله رب العالمين والصلوة والسلام علي رسوله محمد وآله و  
صحابه اجمعين وبعد فهذه رسالته في العمل بالربع المجيب مشتملة  
علي مقدمة وعشرين بابا الص \*

End :

واعلم ان الشمس تنقل الي منازل الشتاء وهي النعائم علي الترتيب  
المذكور في الفصول والمنازل علي ما في هذه الدائرة واول منازل الزيادة  
في الزوال الزهرة و آخرها البلدة لانها نهايته المنازل و بها تقص الشمس  
كما ذكرنا اول و ال منازل النقصان بعد انرابح و آخرها الدبران و اول  
منازل الاستواء الهقعة و آخرها الجبهة انتهى والله اعلم وصلي الله علي  
سيدنا محمد وآله و صحبه وسلم والحمد لله اولاً و آخراً و باطلاً و ظاهراً و آخر  
دعوانا ان الحمد لله رب العالمين \*

No. 310 (a) \* شرح رسالته العلامة شيخ بدر الدين ماردينى \*

SHARHU RISALATU SHAIK BADRUDDIN MARDINI.

Substance, paper. Size,  $7\frac{1}{2} \times 5$  inches. Pages, 38. Lines, on a page, 22. Mode of writing, Naskh. Condition, good Appearance, old.



Subject : Astronomy.

Author : Ahmed bin Ahmed Ibni-i-Abdul Haq-al-Sambati.

أحمد بن أحمد ابن عبدالحق السباطي \*

Extent : complete.

This is a commentary of the same as described above by Ahamed bin Ahmed ibn-i-Abdul Haq Sambati.

Dated 15th Jumad-al-Aawwal 1301 H.A. scribe not mentioned.

Beginning :

بسم الله الرحمن الرحيم وبه العون الحمد لله رب العالمين وصلي الله  
علي سيدنا محمد خاتم النبيين والمرسلين و علي آل الطيبين الطاهرين  
وبعد فيقول العبد الفقير الي الله تعالى احمد بن احمد ابن عبدالحق  
السباطي الشافعي المع \*

End :

واعلم ان الشمس تنتقل الي منازل، الشواهي النعائم علي الترتيب  
المذكور في الفصول والمنازل علي مافي هذه الدائرة واول منازل الزيادة  
في الزوال الزهرة اخرها البلدة لانها نهايته المنازل و بها تقف الشمس  
كما ذكرنا او لا واول منازل النقصان سعد الذابح و آخرها الدبران و اول  
منازل الاستواء البقعة و آخرها الجهة انتهى والله اعلم \*

No. 310 (b). \* الادلته الواضحة

AL-ADILLATUL WADHIHA.

Substance, paper. Size, 8½ × 6 inches. Pages, 99. Lines, on a page, 19. Mode of writing, fair, Condition, good. Appearance, old.

Subject : Judicial.

Author : Shaikh Husain bin Muhsin-al-Ansari-al-Khazragi

(شيخ حسين بن محسن الأنصاري الخزرجي السعدي اليماني \*)

Extent : complete.

A very good collection of various Fatawa (فتاوى) and their judge-ments by Shaikh Husain bin Muhsin-al-Ansari. In this treatise the author has elaborately discussed about each fatwa and quoted the opinion of various learned persons.

Dated 1329 A.H. Scribe, Muhamed bin Husain.

Beginning :

بسم الله الرحمن الرحيم الحمد لله رب العالمين والصلاة والسلام  
علي خاتم النبيين والمرسلين سيدنا محمد وآله وصحبه الطيبين الطاهرين

واصحابه الهداة الراشدين ومن تبعهم باحسان الي يوم الدين وبعد فقد  
وقع السؤال من بعض الاحديث الاعلم عن ابي سعيد الحبشي الصحابي  
الذي يذكره اهل الاحاديث المسلسلة في الحديث المسلسل بالصحة  
فقد علمنا لقي النبي صلعم وصافحه فهل كونه صحابيا صحيح يمكن او  
غير صحيح ولا يمكن وما حكم الحديث المسلسل اليه بالصحة بهنوا  
توجروا \*

End :

وكان الفراغ من تحرير هذه الرسالة عصر يوم الاربعاء سادس  
شهر شعبان من شهر سنة الف وثلثمائة وتسعة وعشرين من الهجرة  
النورية علي مشرفها افضل ائمة وازكي التحية علي يد ولد المراف  
الحقير الفقير ابي خليل محمد بن حسين ابن محسن الانصاري الخزرجي  
السدي اليماني في بلدة الكهنو من بلاد هندومتان و آخر دعوانا ان  
الحمد لله رب العالمين وعلي الله وعلي سيدنا محمد وآله وصحبه وسلم  
تسليما كثيرا نثيرا وهو حسبنا ونعم الوكيل \*

### رسالته في المناظرة No. 310 (c)

#### RISALATUN FIL MUNAZARAH.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 18. Lines, on a page, 24.

Mode of writing, fair, Condition, good. Appearance, old.

Subject : Disputation (مناظرة).

Author, Hasan bin Ahmed bin Abdulla.

حسن بن أحمد ابن عبد الله عاكش \*

Extent : complete.

A short treatise about *disputation* مناقرة took place in 1248 A.H. between Inam Rabbani and Allama Ahmed bin Idris-al-Maghribi and other orthodox Ulama of that time. The author wrote all the details of (مناظرة) at the request of Abdur Rahman bin. Sulaiman. The fly leaf of this work is removed, so the name of the manuscripts cannot be found out.

Dated, 1289 A.H. name of the scribe, Husain bin Muhsin-al-saifi.

(حسين بن محسن السيفي \*)

Beginning :

بسم الله الرحمن الرحيم يقول الفقير الي الله تعالى حسن بن أحمد  
ابن عبد الله عاكش غفر الله لهم آمين - الحمد لله رب العالمين والصلوة

والسلام علي سيدنا محمد الامين وآله المطهرين وصحبه اجمعين وبعد  
فقد طلب مني الاخ السيد العلامة الجليل المحقق السبيل عز الاسلام الخ \*  
End :

والسلام عليكم ورحمة الله وبركاته وصلي الله علي سيدنا محمد وآله  
وصحبه سابعائكم اللهم و بخدمتك لآله الا انت استغفرک واتوب  
اليك بلغة و حروفه بعناية الحقير الي رحمة ربه العزيز الكبير كثير  
الخطا و انصاري حسين بن محسن السيقي الانصاري تاب الله عليه و  
رحمته والديه ... جماد الاول سنة ١٢٨٩ ع \*

شرح بعض الادعية الماثورة \* (d) No. 310  
SHARHU BA'DHI-AL-'ADI'ATIL MASURAH.

Substance, paper. Size,  $8\frac{1}{2} \times 6\frac{1}{4}$  inches. Pages, 34. Lines 20 on a page.  
Mode of writing, good. Condition, good. Appearance, old.

Subject : Prayers.

Author : Hafiz Ibni-e-Rajab

(حافظ ابن رجب علي قلميذ شيخ الاسلام ابن القيم) \*

Extent : complete.

A collection of prayers by Hafiz Ibni-e-Rajab Ali. In this treatise the author has collected the prayers which were stated by Prophet Muhammad (Peace be upon him).

Dated 1307 A.H. Scribe, Muhammed bin Husain-al-Ansari-al-Yamani.

(محمد بن حسين الانصاري اليماني)

Beginning :

بسم الله الرحمن الرحيم \*

اخرج الامام احمد والحاكم من حديث زيد بن ثابت ان النبي  
صلي الله عليه وسلم علمه دعاء و امره ان يتعاهد به اهله كل يوم قال  
قل حين تصبح لبديك اللهم لبديك و معديك و الخبير في يديك و  
منك واليك الخ \*

End :

والحمد لله وحده وصلي الله علي سيدنا محمد وآله وصحبه وسلم  
تسليما كثيرا و آخر دعوانا ان الحمد لله رب العالمين قال العبد الفقير  
الجهاني ابو خليل محمد بن حسين الانصاري اليماني وكان ان فراغ من  
نقل شرح هذه الادعية الماثورة بعد الا شراق قريب صدي يوم الاحد

ثالث عشرة جمادى الأولى من شهر سنة الف وثلثمائة و سبعة والخم  
لله الذي بنعمته تتم الصالحات و صلى الله علي سيدنا محمد وآله و  
صحابه الهداة والتابعين اللهم باحسن آمين \*

رسالته في فضيلته العلم

No. 310 (e) RISALATUN FI FAZEELATIL ILM.

Substance, paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2}$  inches. Pages, 11. Lines, on a page, 20. Mode of writing, fair, Condition, good. Appearance, old.

Subject : Religious.

Author : not known.

Extent : incomplete.

A treatise on the superiority of education. In this work the author has collected verses from the Quran and traditions uttered by the Prophet Muhammed (Peace be upon him) regarding the superiority of education and the dignity of a student who starts from his house to seek knowledge about Hadith (حديث) \* and the holy Quran (قرآن \*).

Date of transcription and the scribe not known.

Beginning :

بسم الله الرحمن الرحيم \*

الحمد لله نعمته ونستعينه ونشكده به من يهده الله فلا مضل له ومن  
يفضله فلا هادي له واشهد ان لا اله الا الله وحده لا شريك له واشهد ان  
محمدًا عبده ورسوله الخ \*

End :

واما ما اخذ منهم فهو محرم عليهم اكله لانهم لم سمحوا له به الا  
ظانهم انه يعرف شيئًا فهو اخذ له بالغش والبهتان والعبور والعدوان والله  
صبحانه وتعالاه اعلمه وعلمه اتم واحكم وهو ولي التوفيق وبيده از منته  
التحقيق \*

شرح حكمته العين \*

No. 311. SHARHU HIKMATIL AIN.

Subject : Commentary.

Author : Muhamed bin Mubarak Shah-al-Bukhari.

(محمد بن مبارك شاه البخاري \*)

Extent : Incomplete.

This is a commentary on the book Hikmatul Ain of Abubakar bin Omar-al-Katibi-al-Qazwini, by Muhamed bin Mubarak Shah Bukhari. In the preface of the original text the author Katibi says that some of his friends requested him to write a book on theology and natural philosophy. He agreed and wrote this book. This work has been divided into two chapters: (1) Theology \* (فنى علم الاقوى) (2) Natural Philosophy \* (فنى علم اطبعى). Each chapter has been subdivided into several chapters, each dealing with a separate subject which has been elaborately discussed by the commentator.

Dated. 1344 A. H. Name of the scribe, Abdul Hafetz.

Beginning :

بسم الله الرحمن الرحيم \*

اما بعد حمد الله فاطر ذات العقول الذريته ومظهر خفيات الاسرار  
لربوبيته المبدع بذوره المشرق بحركات الاجرام العلوية المبتدع  
بعلمه الكامل مكنات الاجرام السفلية المهي منارات المراد بينابيع  
النور الذريته المنير لقوابل العلوم بمصابيح الفكر والروية والصلوة  
على المصطفين الكاملين بالذفرس القدسيه خصوصاً علي محمد المبعوث  
الي الاسود والا حمر من الريه وعلى آله التابعين الايات والبيانات  
الجليلة الص \*

End :

مهما العدم والملكت الشهز ان من العدم المشهور من هو ارتفاع  
المعني اموجود ..... كالقدرة على الابصار ..... شمارعي المادة  
المهته بقبله في الوقت الدين من ..... ذالك وان لم يكن \*

رساله فتوي \*

RISALAH-E-FATWA.

Substance, paper. Size, 7 × 5½ inches. Pages, 100. Lines, on a page, 15. Mode of writing, Shikista. Condition, good. Appearance, old.

Subject : Fatawa.

Author : not known.

Extent : Complete.

A short treatise about a fatwa and its reply is given very satisfactorily by a Qadhi or learned person whose name has not been mentioned here.

Date of transcription and the name of the scribe not mentioned.

**Beginning :**

بسم الله الرحمن الرحيم \*

کیا فرمانے ہیں علمائے کرام و فقہائے عظام درین صورت کہ  
زید ایک خانقاہ کا سجادہ نشین تھا۔ وہ دو پسر اور ایک دختر  
اور زوجہ چھوڑ کر تر کہ زید مذکور کا قدرے املاک آبائی اور کچھ  
اوقاف ہے خانقاہ پر حاکم کے طرف سے اور خادمین مریدوں رعایا  
کی الخ \*

**End :**

قولہم شرحا الواقف كنص الشارح اي في المفهوم والدلالة  
وجوب العمل انتهى در المختار والله اعلم بالصواب \*

No 312 \* عيون المراد \*

UYUNUL MAWARID.

Substance, paper. Size,  $10\frac{1}{2} \times 6\frac{1}{2}$  inches. Pages, 8. Lines, on a page 15. Mode of writing, Nastaliq, Condition, good. Appearance, old.

Subject : Traditions.

Author : Imam Hafiz Muhamed bin Tayyib-al-Maghribi

امام حافظ محمد بن طيب المغربي \*

Extent : Complete.

A collection of احاديث مسلسل \* by Imam Hafiz Muhamed Taiyyib regarding the tradition called Ahadith-e-Musalsalah \* احاديث المسلسله \* In the preface a short description is given about مسلسل \* There are 152 \* مسلسل in this treatise which have been mentioned one after another and each \* مسلسل has been discussed by the author in a most beautiful manner. In the lost a beautiful قصيدة \* poem is written by the author while he was in Macca and willing to leave for the holy city Madeena.

Dated, 1322, Scribe Muhamed bin Husain.

**Beginning :**

بسم الله الرحمن الرحيم و به نستعين \*

يا من تسلسلت عيون رحمة العامته فخص الرحماء اوليته  
بالاخص منها ثم عظم بسلسلتها الخاصة والعامته وارسلت عيون نعمته  
التامة فتواترت بمرسلها احاديث الخاصة التامة \*

End :

يقول الراجي رحمه الملك الجليل محمد بن حسين الانصاري  
السعدي اليماني ابو خليل وكان وقت فراغي من نفلها وقت زوال  
يوم الخميس خامس وعشرين شهر رجب سنة ١٣٢٢ هجري علي  
صاحبها افضل الصلوة والسلام والتحية و آخر دعوانا ان الحمد لله  
رب العالمين و صلي الله علي سيدنا محمد وآله وصحبه وسلم \*

**No. 312. (a)** ثبت العالم المسمي الحسن الرضا لاخوان الصفا  
THABT-AL-ALAM.

Substance, paper. Size, 9 × 5½ inches. Pages, 160. Lines on a page, 19. Mode  
of writing, fair. Condition, good. Appearance, old.

Subject : Tradition.

Author : Shaikh Faleh bin-al-Zahiri شيخ فالح بن الظاهري

Extent : Complete.

A very good work written about أسانيد charters of various  
traditions and the رجال narrators of Hadith. The author has collected  
useful material from several books which have been written in Tradition,  
Commentary and Jurisprudence.

On the fly leaf a small account is given by the reciter of this work,  
which reads thus.

الحمد لله وحده وصلي الله وسلم علي سيدنا و مولانا محمد وآله  
و بعد ففي الرابع من ذي القعدة الحرام من عام احد و عشرين  
و ثلثمائة و الف لقيت العالم العلامة و الفاضل الفهامة مولانا الشيخ فالح  
بن محمد الظاهري فاجازني بثبته المسمي بالاسم المبارك حسن الرضا  
لاخوان الصفا حين اقامتي بالمدينة المنورة علي صاحبها الف  
الف سلام و تحيته اجازة عامته بما تصح عنه روايته و تجوز له درايته  
و تداجزت بهذا ثبت اخي في الله و ابن شيعي العالم الفاضل  
المحدث الاديب الارب المسند بن الطاف الرب الصمد مولانا  
شيخ ابا خليل محمد ابن مولانا الشيخ حسين بن محسن الانصاري  
الخنزرجي سلمهما الله تعالى كما اجازني صاحب الثبوت بشرط المنير عند  
اصل الاثر و اوصيه بتقوي الله العظيم و اتباع منته نبيه الكريم و محبته العلم  
راهمه و الاقبال علي الله بالقلب و الغالب و المستول الي و له بين الله

التوفيق والعناية والحفظ في جميع الشئرين والرعايته علي الله القدير  
له وكتب خادمه الفقراء والعلماء ذوالفقار احمد النقري عفا الله عنه.....  
بهو بال ٢٧ جمادي الاولى سنة ١٣٢٣ هـ \*

There is a seal here below but not readable.

Beginning :

بسم الله الرحمن الرحيم \*

وصلني الله علي سيدنا محمد وعلي آله وصحبه وسلم تسليما  
هذا ما شئت اليه في الحال حاجته الطالب الرجال من اسانيد العلماء الي  
مصنفات العظماء في حقايق الكتاب والسنة الي ما يزيد افهم فبهما قوة  
ومنه جمع الفقير الضعيف فالج بن محمد الظاهري احسن الله له  
الخاتمة وجعل اسابقتها بالاسلام له خاتمة وسميت هذا المذهب حسن  
الوفا لآخوان الصفا الخ \*

End :

وكتب بقلمه العبد الفقير الي غفور اللطيف الخبير نعمان خير الدين  
الحسيني نسبا الاندلسي منتسبا السلفي عقيدة الحنفي مذهبا البغدادي  
مولدا ومسكنا عفي عنه \*

الحمد لله وحده والصلوة والسلام علي من لا نبي بعده اما بعد  
فقد اجزت مولانا الفاضل العالم الاكمل مولانا الشيخ محمد ابا الخليل  
سلمه الله تعالى بهذا السند بشرط المعتبر عند اهل الاثر وارضيه بتقوي  
الله سبحانه في البر والعز والامتثال بالعلم الشريف \*

There is a seal in the end but not readable.

Transcribed in Jumadal Åker 1310 A. H. Seoibe, Khairuddin-al-Husaini

خير الدين الحسيني \*

No. 312. (b) رسالة في الاسانيد \*

RISALATUNFIL ASANEED.

Suberance, paper. Size, 9 × 5½ inches. Pages, 42. Lines, on a page, 19. Mode  
of writing, fair. Condition, good. Appearance, old.

Subject : Tradition.

Author : Abdul Azeez-al Hashimi al-Ja'fari \* عبد العزيز الهاشمي الجعفري \*

Extent : Complete.



A small treatise on the (امانيه) of some tradition recited by Abdul Azeez-al-Hashimi-al-Jafari.

Dated 1322, A.H. Name of the scribe, Khairuddin-al-Husaini

خير الدين الحسيني \*

There is a seal at the end of this sanad which is not readable.

Beginning :

بسم الله الرحمن الرحيم \*

الحمد لله رب العالمين والصلوة والسلام علي نبينا محمد وآله  
وصحبه اجمعين اما بعد فيقول محمد ابن عبد العزيز الهاشمي  
الجعفري شافعي العارف بالله الشديخ عبد الغني المحدثي في  
المدينته الصخر \*

End :

الحمد لله وحده والصلوة والسلام علي من لا نبي بعده وعلى آله  
وصحبه و جنده \*

اما بعد فقد اجزت المولي الجليل الفاضل النيل اخا نا  
في الله الشديخ ابا الخليل محمد بن شديخنا الشديخ حسين الانصاري  
اليمني سلمها الله تعالى بهذا السند و بما تحوزلي روايته و درايته  
٢٩ رجب سنة ١٣٢٢ هجري \*

No. 312 (c). سند سلسلته السادات القادريه \*

SANADU SILSILATISSADAT-AL-QADRIAH.

Substance, paper. Size, 9 × 5½ inches. Pages, 5. Lines, on a page, 19. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Genealogy.

Extent : Complete.

Author, : Najeeb Afnadi. سيد محمد المشهور نجيب افندي \*

This is a genealogy of (سادات قادريه) Sufi robe and the permission of (ملقین ذکر) one after another attributed to Syed Abdul Qadir Muhiuddin-al-Hasani-al-Husaini-al-Jeelani-al-Baghdadi. In this sanad the author has mentioned the names of all successors who got the (خرقه) one by one.

Beginning :

لوفاء العهد والمواثيق وجعلهم من العتقا والائمة الخلفا و اقامهم في  
ارسم واعين الي قدسه علي نهج الكتاب والسنة مشايخ ربانيين وعلماء

Des. Cat—7A

مرشدين و حكماء للبدعة قامعين مظهرين للدين و ناصرين كذاب الله  
وسنة جدهم سيد المرسلين والصلوة والسلام علي سيدنا محمد نبيه  
وعبد ورسوله \*

**End :**

و كتب اسمه بخط بقوله و انا الحقير اليه عز شانه خادم سجاد  
القادريته يدرا سيد محمد المشهور نقيب افندي ابر البركات الجيلاني  
القادري الحسني الحسيني من بلدة حماة شريف علاقة الشام تم ختم  
ذالك نجمته وهو مثبت علي النقول منه والله سبحانه و تعالى اعلم و  
علم اتم واحكم \*

Another genealogy of Peer Syed Muhammed Afandi Qadri and  
his successors has been regarded in one and half page separately.

**No. 312. (d)** رسالته في المس خرقة المشايخ الصوفية

RISALATUN FILUBSI KHIRQATIL MASHAICK AL-SUFFIAH.

Substance, paper. Size, 9 × 5½ inches. Pages, 9. Lines on a page, 19. Mode  
of writing, fair, Condition, good. Appearance, old.

Subject : Asaned.

Author : Abu Abdulla Husain bin Ahmed bin Hasan-al-Husaini-al-  
Bukhari, \* ابو عبد الله حسين بن أحمد بن حسن الحسيني البخاري \*

Extent : Complete.

This contains two incomplete and one complete work. The first  
relates to the description of the Prophet Muhammed (peace be upon  
him) and the second also is an incomplete and vague description.

The third is a treatise about bearing the \* خرقة المشايخ الصوفية Sufi  
robe one after another according to their custom.

The author has given the genealogy in detail and from whom the  
(خرقة) Sufi Robe was originally acquired and to whom that was  
passed on.

**Beginning :**

بسم الله الرحمن الرحيم \*

الحمد لله الذي اعطى من خلقه من اصطفاه فادخله في جملة  
الاخيار ووقف من اجتباه من عبده فجعله من الابرار وبصره من  
احبه فزهدهم في هذه الدار فاجتهدوا في مرضاته والناهب لدار القرار  
واجتناب ما يفسد والنجس من عذاب النار الخ \*

End :

كذب خويدم النقرة حسين بن احمد بن حسن الحسيني البخاري  
مهتدا و الاحي مولدا بصره الله بغيوب نفسه وجعل يومه خيرا من امسه  
طالبها من كرمه ان لا ينساني من صالح دعواته و محل مناجاته نائلا له  
دام فضله وقوي عزمه

يا مائرا بنحو الحبيب لك الهنا  
ابشر فقد نلت الاماني والممني \*

يوم الجمعة في جامع اوجه الرابع والعشرين من رجب سنة  
ثمان و مئتين و سبع مائة \*

شرح منظومة لامام محب الدين ابن الشحنة الحلبي لعلامة صنع الله  
الحلبي \* No. 313

SHARHU-MANZOOMAHILIMAM MUHIB-AL-DDIN IBN-AL-  
SHUHNA.

Substance, paper. Size, 9×6 inches. Pages, 82. Lines on a page, 25. Mode  
of writing, fair. Condition, good. Appearance, old.

Subject : Rhetoric.

Author : San'allah Halabi. (صنع الله الهاجي \*)

Extent : complete.

A commentary on the (منظومه) of Imam Muhibbuddin Ibn-e-Shuhna  
by Sun'allah Halabi. The original (منظومه \*) has been divided into eight  
(باب) chapters with an introduction and each chapter has been dis-  
cussed elaborately by the commentator.

Dated 1303 A.H. Scribe, Abi-al-Khalcel Muhamad Ibni-e-Husain-al-  
Ansari-al-Sa'di (ابى الخليل محمد ابن حسين الانصارى السعدى \*)

Beginning :

بسم الله الرحمن الرحيم \*

الحمد لله علي ما افهم من البيان والهم من التبيان والصلوة والسلام  
علي رسوله المختار من راد عدنان وعلي آله وصحبه الاعيان ذوي البلاغة  
والبراعة والمحاسن والا حسان و بعد فيقول الفقير الي مولاه عبده  
صنع الله الحلبي ثم المكي ان احق الفضائل بالتقديم واسبقها في  
مقدم ابى التعظيم الص \*

End :

والحمد لله أولا وآخرا وصلي الله علي أشرف المرسلين وإمام المتقين  
حبيب رب العالمين سيدنا محمد وآله وصحبه وسلم تسليما كثيرا الي  
يوم الدين و علي جميع الانبياء والمرسلين و آل كل وصحبه و سائر  
الصالحين آمين \*

No. 313. (a) شرح بديعته \*

SHARH-U-BADIAH.

Substance, paper. Size,  $9\frac{1}{2} \times 6$  inches. Pages, 64. Lines on a page, 25. Mode of writing, fair. Condition, good. Appearance, old.

Subject : Rhetoric.

Author : Safiuddin Hilli Abdul Azeez bin Saraya bin Ali ibni Abil Qasim bin Ahmed bin Nasar Ibni Abil Azeez bin Saraya-al-Hilli-al-Tayee. Known Safiyudeen Hilli. Born in 677 A.H. Died in 750 A.H.

(مضى الدين حلى عبدالعزيز بن سرايا بن علي ابن أبي القاسم بن أحمد بن نصر ابن  
أبي العزيز بن سرايا الحلبي الطائي الملقب بمضى الدين الحلبي \*)

Extent, complete.

The commentary of a poem known as Badiah (بديع) written by the same author in praise of the Prophet Muhammad. The peculiarity of this poem is that each verse represents one (منعص) figure of speech of the علم المنافع والبدايع \*

Date of transcription 1305 A.H. Scribe, Abul Khaleel Muhammed bin Husain-al-Ansari-al-Khazragi-al-Sa'di-al-Yamani.

أبو الخليل محمد بن حسين الأنصاري الخزرجي اليمني \*

Beginning :

بسم الله الرحمن الرحيم \*

الحمد لله الذي حمل لنا سحر البيان وجعل تلعبه بالعقول شاهدا  
بالعيان وصلي الله علي سيدنا محمد الذي نسخ بدينه سائر الأديان  
وهدانا الي التهقين والتبيان و علي آله الاطهار وصحبه الاعيان ما  
اختلف الملوان وتعاقب الاعيان الخ \*

End :

اللهم صلي علي سيدنا محمد في الاولين وصل علي سيدنا محمد  
في الآخرين وصل علي سيدنا محمد في الملأ الاعلي الي يوم الدين آمين  
يا رب العالمين تاريخه نهرا الاثنين وليلته خلف من شهر رجب الاص

اعاوننا الله و جميع المسلمين من التعب والاضيق والوصب وجعل  
رحمته ونعمته علينا سابع متواليته ومن علينا من فضله الواسع \*

No. 313 (b) \* فصح المبهين في مدح الامين \*  
FATHUL MUBEEN FI MAD HIL AMEEN.

Substance, paper. Size,  $9\frac{1}{2} \times 6$  inches. Pages, 7. Lines, on a page, 19. Mode  
of writing, Nask. Condition, good. Appearance, old.

Subject : Rhetoric.

Author : A'ishatu bint-e-Yousuf bin Ahmad bin Nasir-bin-Khaleefat-  
al-Baooniyat-al-Damishquyyah-al-Saliha. Died in 922 A.H.

(عائشة بنت يوسف بن أحمد بن ناسر بن خليفة الدمشقية المالكية \*)

Extent : completé.

A good poem written in praise of Prophet Muhammed by Aishat-al-  
Baooniyah. The singularity of this (تميزة) is that each verse of it  
represents one figure of speech.

Dated, 1323 A.H. Scribe, Abi Khaleel Muhammed bin Hussein-al-  
nsari-al-Khazragi-al-Ansari.

(Printed in Egypt in 1304 A.H.)

Beginning :

بسم الله الرحمن الرحيم \*  
في حسن مطلع اقدار بني مسلم  
اصحبت في زهرة العيشاق كالنجم  
اقوال والد مع جار جارح مقلي  
والعبار جار بعذل فيه متهم \*

End :

جي بهيكت ان المرء بعشر مع  
اجابه فم حائي غير منهضم \*  
مدحمت معبدك والاخلاص ملتزم  
ففيه وحسن رجاي فيكت مختم \*

تمت بعون الله تعالى صبحي يوم الاثنين الخامس خلون من  
شهر جمادى الاخرى من شهر منه ١٣٣٣ من الهجرة النبوية علي

مشر فيها الصلوة والسلام والتعظيم بقلم كاتبها نفسه ولعن شاء الله من  
بعده من ابناء جنسه الحقيير العجائي ابي خليل محمد بن حسين  
الانصاري الخزرجي اليماني عفا الله عنه ووالديه واحسن اليها واليه  
وذلك علي نسخة سقيمة ميراثه بتصحيح ذاك وملي الله علي سيدنا  
محمد وآله وصحبه وسلم \*

No. 314. \* توحيد مالى \*

TAWHID-I-MALI.

Substance, paper. Size, 12 × 9½ inches. Pages, 100. Lines, on a page, 24.

Mode of writing, fair. Condition, good. Appearance, new.

Subject : Thiology.

Author : not known.

Extent : Complete.

This volume contains three treatises (1) Tawhid-e-Malai (توحيد مالى) which contains 190 verses in Arab-Tamil scripts in praise of the Prophet Muhammad and Syed Abdul Qadir Jeelani.

(2) Majlis-fi-Qissate-e-Adam in Tamil script. This copy seems to be incomplete. It is divided into 7 chapters (1) Introduction, (2) Creation of Adam, (3) Existence of soul, (4) Creation of Heva, (5) Test of Adam, (6) Adam after he came down to earth, (7) Satan and Adam.

(3) Contains some Theological questions and answers in Tamil.

Date of transcription, 9—7—53.

Scribe, Muhammed Ismail.

Beginning :

بسم الله الرحمن الرحيم \*

يَا لَيْرُ كَهْلَمُ يَزْنِمَكُوِيْ اَصْكُمُّ وَلَا يَ كَدَّ مَكْصِدُو شَرَكُ نَلْ تَوْحِيدُ

مَالِي الص \*

End :

لَا نَمُ هَ شَرَّتْ كَالِ كَي هَ مَدَّ وَ مَرْنُوَهَ لَيْمَ لَشَهْلَامُ أَحَدَنَ كُوَهَ دِلْمَرْكُمُ

تَمَّت \*

وَكَاتِبُهُ كَادَ بَارَا بَنُ أَبِي تَنْفَ عَبْدِ الْقَادِرِ وَآتَتْهُنَّ فَيَتِي \*

No. 315. \* رسالته في الوصية

## RISALATUN FIL WASIYYAH.

Substance, paper. Size,  $9 \times 6\frac{1}{2}$  inches. Pages, 32. Lines in a page, 23. Mode of writing, Naskh, Condition, good. Appearance, old.

Subject : Ethics.

Author : Not known.

Extent : Complete.

A collection of various testaments by Abu Ishaq Ibrahim, such as renunciation, devotion, etc.

Date of transcription and the name of scribe not mentioned.

Beginning :

بسم الله الرحمن الرحيم \*

الحمد لله الذي فرض التوبة وحرّم الاحرار و اشهد ان لا اله الا الله وحده لا شريك له كاتب الاسرار و اشهد ان سيدنا و نبيّنا و مولانا محمد صلي الله عليه وسلم عبده ورسوله صفوة الاخيار صلي الله عليه و علي آله و صحبه السادات الابرار \*

End :

هذا آخر ما يسره الله تعالى بجمع علي الوصية السننية و امّال الله تعالى المئتان بفضلته ان ينفع به كل من وثق عليه و ان يسر ... في الدارين و ان لا يعالجنّا بالعتوبة و صلي الله علي النبي و آله و صحبه اجمعين \*

No. 315 (a) \* المسبغات العشر

## AL MUSABBAAT-AL-ASHAR.

Substance, paper. Size,  $9 \times 6\frac{1}{2}$  inches. Pages, 10. Lines on a page, 23. Mode of writing, Naskh, Condition, good. Appearance, old.

Subject : Prayers.

Author : Not known.

Extent : Complete.

A collection of daily prayers told by Khizar (The Prophet). These prayers are generally read to avoid difficulties and the loss of wealth. It is also told that these (ادعية) prayers should be maintained twice or once in a day or at least once in a week on Friday.

Date of transcription and the name of scribe not known.

Beginning :

بسم الله الرحمن الرحيم \*

الحمد لله رب العالمين والصلوة والسلام علي سيدنا محمد وآله  
وصحبه أجمعين أما بعد فهذه المسبغات العشري يروي عن الخضر عليه  
السلام الص \*  
السلام الص \*

End :

رب اغفر وارحم و انت خير الراحمين سبحان ربك رب العزة  
عما يصفون وسلام علي المرسلين والحمد لله رب العالمين \*

There are two small treatises in the last consisting upon prayers.

(١) صلاة الكبرى \*

(٢) بشار الخيرات \*

No. 316. كتاب التفكير والاعتبار \*

KITAB-AL-TAFAKKURI-WAL-I'TIBAR.

Substance, paper. Size,  $7\frac{1}{2} \times 4$  inches. Pages, 64. Lines on a page, 19. Mode of writing, Naskh. Condition, good. Appearance, old.

Subject : Ethics.

Author : not known.

Extent : complete.

Some selected chapters from the well-known book "Ihya uloom" of Imam Ghazzali written about moral philosophy.

Date of transcription and the scribe not known.

Beginning :

بسم الله الرحمن الرحيم \*

الحمد لله الذي لم يقدر لانتهاه عزته ..... ولم يجعل لمراتي اندام  
الا وهام ..... الص \*

End :

و اخر كتاب التكفر والاعتبار والحمد لله رب العالمين و يتلوه  
كتاب ذكر الموت وهو الكتاب العاشر من ربح المنهجيات من كتاب  
يهي علوم الدين \*



No. 316. (a) \* كتاب في فن المناظرة \*

KITABUNFI-FANN-AL-MUNAZARA.

Substance, paper. Size,  $7\frac{1}{2} \times 4$  inches. Pages, 77. Lines, on a page. 17. Mode of writing, Naskh. Condition, a little worn. Appearance, old.

Subject : Debate.

Author, : Not known.

Extent : Complete.

A good work on debate with commentary on original text written on 1262 A.H.

Name of scribe, Muhammad Shamsuddin bin Ghayathuddin.

Beginning :

بسم الله الرحمن الرحيم \*

الحمد لله بدأ بعد التيميم بالتسميه بحمد الله تعالى اقتداءً با حسن  
النظام و عملاً علي حديث خير الانام عليه التحية والسلام و هو كل  
امرني بال لم يبدأ بحمد الله فهو اقطع الخ \*

End :

تمت الكتاب بعون الله الملك الوهاب بيد احقر العباد محمد  
شمس الدين ابن غياث الدين عفي عنهما في سنة ١٢٦٢ هجري النبوي  
علي صاحبة افضل التحية و اكمل السلام مادام الله دوام من الله  
الملك العلم اللهم اغفر لكانبه لحن نبيك خير الانام عليه الصلوة والسلام \*

No. 316 (b) \* كتاب الفقر والزهد \*

KITAB-AL-FAQRI-WA-AL-ZUHAD.

Substance, paper. Size,  $7\frac{1}{2} \times 4$  inches. Pages, 310. Lines on a page, 17. Mode of writing, Naskh. Condition, some folios in the beginning are worn. Appearance, old.

Subject : Mysticism and Theology.

Author : Not known.

Extent : Complete.

## A DESCRIPTIVE CATALOGUE OF

Some selected portions from the famous book Ihya'ul Uloom of Imam Ghazzali. This collection is divided into two chapters, (1) deals with beggary and beggars and realities of beggary, (2) is written about devotion and the realities of devotion.

Name of the scribe and the date of transcription not known.

**Beginning :**

بسم الله الرحمن الرحيم \*

الحمد لله الذي يسبح له الرمال و يسجد له الطلال و  
خلق الانسان من طين الازنب والصلصال و زين صورته باحسن تقويم الخ \*

**End :**

تم كتاب الفقير والزهد بعون الله كتاب التوحيد والتوكل وهو الكتاب  
الخامس من ربح المنعميات من كتاب احياء العلوم الدين \*

**PART III—PERSIAN.**  
**MISCELLANEOUS.**

No. 822. \* بهار دانش

BAHAR-E-DANISH.

Substance, paper. Size, 10 × 6 inches. Number of pages, 276. Number of lines on a page, 13. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject : Fiction.

Author : Shaikh Inayatullah Kanbui.

Extent, complete.

It is a work on fiction, romance and tales. It is one of the best named Persian classics. Throughout are found meanings of difficult words noted just below the text, possibly, in a different hand.

Date and scribe not known.

Beginning :

فانحه كتاب مستطاب آفرينش و پيرايت صديقه دانش و بينش

انص \*

End :

زبان را گويمال خامشي ده  
که است از هرچه گوئي خامشي به \*

Other copies described in Vol. I, Nos. 323, 324, 325 and 326.

No. 823. \* فتح العزيز

FATH-AL-AZEEZ.

Substance, paper. Size, 12½ × 7½ inches. Number of pages, 256. Lines on a Page, 17. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Theology.

Author : Shah Abdul Azeez.

Extent : complete.

It is a commentary on the 29th "Separa" (Chapter) of the Quran by the well-known Muhaddith, Shah Abdul Azeez Dehlawi with a few couplets in his praise towards the end giving 1239 A.H. as the year of his sad demise.

Scribe, Abdul Gafoor Khan.

Date, 23rd Jamadi-al-thani 1264 A.H.

**Beginning :**

سورة الملك اختلاف است در آنکه این صورت کمی است الخ \*

**End :**

پس از وضو و طهارت نویس این مصراع

نهفت زیر زمین مهر دین و ماء بدلی \*

سنه ۱۲۳۹ هجری قمری تدوین \*  


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**No. 824. \* انوار سہیلی**

**ANWAR-E-SUHAILE.**

Substance, paper. Size,  $9\frac{1}{2} \times 7$  inches. Number of pages, 298. Number of lines on a page, 17. Mode of writing, Nastaliq. Condition, much injured. Appearance, old.

Subject : Fiction.

Author : Husain bin Ali-al-waiz al Kashifi.

Extent : Incomplete in the beginning.

A well-known fiction written in a flowery style. The first page bears the seal of some "Swamyji".

**Beginning abruptly**

یکی دیگر از گفته داپسند

میان دو ضد طرح یاری مگند \*

**End :**

تمت تمام شد بعون الملك الوهاب دعوت مستجاب بقاریص  
 نهم رمضان المبارک سنه ۱۲۱۱ بروز چهارشنبه بوقت نماز فجر  
 تحریر یافت 'کاتب العبد عاصی فقیر حقیر از راجی درویش علی  
 قلمی شد \*

Other copy see Vol. I, No. 322.  


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**No. 825. \* لوايح الاشراف**

**LAWAME-AL-ISHRAQ.**

Substance, paper. Size,  $6 \times 4\frac{1}{2}$  inches. Number of pages, 372. Lines on a page 13. Mode of writing, Shikasta. Condition, good except on the margin. Appearance, old.

Subject : Ethics.

Author : Jalaluddin Muhammad bin Asad-al-Siddiqi.

Extent : Complete.

A well-known work on ethics. It is believed to be based on the well-known work entitled اخلاق نامہ. It is divided into three \* لامعہ or chapters

(۱) تہذیب اخلاق \* (۲) تدبیر منزل (۳) تدبیر مدن و رسوم پادشاہی \*

The object of the work is the exposition of rules relating to conduct.

Meanings of difficult words, phrases, etc., are given just below the text.

**Beginning :**

افتتاح کلام بذام واجب الاعتصام سلطانی سزد کہ الخ \*

**End :**

و جہانیانرا از میامن آثار قران السعیدین فلک الخ \*

No. 826. انشاء امان اللہ \*

INSHA-E-AMANULLAH.

Substance, paper. Size, 8 × 5 inches. Number of pages, 86. Number of lines on a page, 11. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Belles Letters.

Author : Amanullah Husaini.

Extent : Complete.

A collection of letters addressed to Mirza Jalaluddin of Nishapur, Khaja Nizamuddin, Maulana Vajihuddin, etc. Every page of the text has meanings of difficult words noted just below.

Scribe, Khader Mohiuddeen.

Date, 13th Ramdhan 1210 A.H.

**Beginning :**

حمد و انر خدای را کہ یاقوت ناطقہ بی بہادر عقد انشاءے کبریائی  
اوبے بہا ست الخ \*

**End :**

چہ جایی از و کہ ضرر آید واللہ یقول الحق تہتدی السبیل \*

No. 827. بوستان \*

BOOSTAN.

Substance, paper. Size, 8 × 6 inches. Number of pages, 338. Lines on a page, 13. Mode of writing, very neat and distinct Nastaliq. Condition, good. Appearance, old.

Subject, : Poetry.  
 Author : Sa'di.  
 Extent : Complete.  
 A well-known Persian classic.  
 Scribe, Syed Ahmed.  
 Date, 11th Jamadi-al-thani 1257 A.H.

Beginning :

بذام جهاندار جان آفرین الص \*

End :

بصاعت نیاوردم الا امید  
 خدا یا ز عفو مکن نا امید \*

Other copy see Vol. I, No. 98.

No. 828. \* مجموعه ملطانی \*

MAJMUA'-E-SULTANI.

Substance, paper. Size,  $7\frac{1}{2} \times 6$  inches. Number of pages, 205. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Theology.

Author : Not known.

Extent : Complete.

A collection of questions on the Muslim Theology and law and answers thereto by the whole company of Sultan Mahmud Ghaznavi's Shaikhs and Ulama. It is divided into several chapters.

Date, 10th Muharram, 1261 A.H.

Beginning :

والحمد لله رب العالمين ..... بدانکه این کتابیست در بیان  
 مسایل فقه در عبادات و نام این کتاب مجموعه سلطانی نهاده شد  
 الص \*

End :

قیمت در خمرو مهر مثل درخو کذا فی الکافی \*

No. 829 \* مفتاح الصیام مع لوازم رمضان \*

MIFTAH-AL-SIAM-MA-LAWAZIM-E-RAMADHAN.

Substance, paper. Size,  $7\frac{1}{2} \times 6$  inches. Number of pages, 114. Number of lines on a page, 14. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Theology.

Author : Muhammad Adam.

Extent : Complete.

This work deals with the "fasting" and the facts relating to the observances during the month of Ramadhan.

Dated, 10th Muharram, 1261 A.H.

Beginning :

در حمد و احسان نثار باد بر حضرت مغان الم \*

End :

برای طهارت حارج نشود کذا فی الخلاصہ و اگر خارج شد اگر  
مسجد و وضو کرد .....

This and the previous number are in one same cover.

No. 830. شرح پنچ رتعات \*

SHARH-E-PANJ RUQ'AT.

Substance, paper. Size, 8 × 5 inches. Number of pages, 119. Number of lines, on a page, 9. Mode of writing, clear, nastaliq. Condition, injured marginally. Appearance, old.

Subject : Commentary.

Author : Fadhl-i-Ali alias Fajju Khan.

Extent : Complete.

An explanation of the famous "Panj Ruq'a" of Zahuri.

Dated, 1245 A.H.

Beginning :

نغمہ سنجی بلبل نوایان معنی رس بدم کشی حمد نغمہ  
پرداز یست الم \*

End :

چان بھان پیوست و تن از ملل تہائے وارست \*

Other copy see Vol. I, No. 264 (Persian).

No. 831. باب النجات \*

BAB-AL-NAJAT.

Substance, paper. Size, 8½ × 5½ inches. Number of pages, 48. Lines on a page, 15. Mode of writing, beautiful, nastaliq. Condition, good. Appearance, not very old.

Des. Cat.—8

Subject : Theology.

Author : Not known.

Extent : Complete.

A short treatise on religious observances such as 'نماز، تیمم، وضو، غسل' and, etc.

Beginning :

باب نجات حمد خدائیست عزوجل که اسلام را موجب و صول  
بهشت گردانید الخ \*

End :

وقد اتممتہ فی سنہ الف و مائہ اثنان و تسعین و کان مضي من  
شهر ذیقعدہ تسعہ ایام \*

Scribe, Muhammad Ali Mehkari.

Dated, 9th Zilqa'dah, 1291 A.H.

No. 832. \* علم الفرائض

ILMUL FARAIDH.

Substance, paper. Size,  $8\frac{1}{2} \times 5\frac{1}{2}$  inches. Number of pages, 13. Number of lines on a page, 15. Mode of writing, beautiful, nastaliq. Condition, good. Appearance, old.

Subject : Theology.

Author : Not known.

Extent : Complete.

A short treatise in measured couplets on subjects like  
'فروضہ' و 'مسئعات' آن حقوق چهار گانه \* and, etc.

Beginning :

شکر آن منعم کہ سازد بر جهان انعام عام \*

End :

نظم خوش کردیم و از فضلش نمودیم اختتام \*

Scribe, possibly Muhammad Ali Mehkari.

Dated, 11th Zilqa'dah, 1291 A.H.

The previous number and also Urdu No. 120 are under one and the same cover.



No. 833. قواعد فارسی \*

QAWAID-I-FARSI.

**Substance, paper.** Size, 8 x 6 inches. Number of pages, 58. Number of lines on a page, 11. Mode of writing, Shikasta. Condition, brittle paper. Appearance, old.

**Subject : Persian grammar.**

Author : Roshan Ali Ansari.

**Extent :** Complete.

A Persian grammar for beginners written by Roshan Ali Ansari of Jaunpur for his son Fazli Ali and other children. A folio or two are found missing between folios 4 and 5.

**Beginning :**

بعد از حمد حضرت آنریدگار و نعمت رسول مختار صلی الله  
علیه و سلم الص \*  
\* \* \*

**End :**

اگر کلمه دیگر بر آن کلمه بیارند همزه مقابل الف را بیا  
بدل میکنند چون اسباب که در اصل اس آب بود \*

Scribe, Mir Abid Husain Razvi.

Dated, 24th, Rabiul awwal, 1256 A.H.

No. 834. • قواعد فارسی

QAWAID-I-FARSI.

Substance, paper. Size, 8½ × 6 inches. Number of pages, 88. Lines on a page, 11.  
Mode of writing, nastaliq. Condition, good. Appearance, old.

Subject : Persian grammar.

**Author : Roshan Ali Ansari.**

Extent : Complete.

A Persian grammar for beginners written by the author for his son and other children, written on almost the same lines as the preceding manuscript (No. 833), but with the last 15 folios containing conjugations of a number of infinitives in the alphabetical order, appended thereto.

**Beginning :**

بعد حمد حضرت آفریدگار جل جلاله و نعت جذاب رسول  
مختار ملیہ اللہ علیہ و علی آلہ الاطہار و اصحابہ الکبار الخ \*

End :

باب و او  
 در خوردن در خورد ورزیدن درزد  
 ملاقات کرنا اختصار کرنا  
 وزیدن وزد  
 پوا چلنا

No. 835. \* مذهب الصرف

MUNTAKHAB-AL-SARF.

Substance, paper. Size,  $8 \times 5\frac{1}{2}$  inches. Number of pages, 78 + 88. Number of lines on a page, 15. Mode of writing, Shikasta. Condition, much injured. Appearance, old.

Subject : Persian grammar.

Author : Amir Hyder Husaini Bilgrami.

Extent : Complete.

The first 39 folios of this manuscript deal with نحو and as such its title should strictly speaking be رسالة علم النحو. The rest of it deals with صرف and together is a grammar in Persian Etymology and Syntax.

Beginning :

حمد فاعل اشياء حق جل وعلم را کدام نهونناجویم که  
 شائسته جناب او آید الص \*  
 در کام \*

End :

و عکس رای الوالا لباب که ذوالفقار علی درنیام وزبان معده  
 در کام \*

Scribe, not known.

Dated, 1240 A.H.

No. 836. \* رساله شاه اشرف

RISALAH-I-SHAH ASHRAF.

Substance, paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2}$  inches. Number of pages, 20. Lines on a page, 11. Mode of writing, Shikasta. Condition, injured. Appearance, old.

Subject : Sufism.

Author : Shah Ashraf Nakshbandi.

Extent : complete.

A short treatise on the sufism of the Nakshbandi order.

**Beginning :**

پرگاه از قدیم الایام میر سلوک حضرت مشائخ الاکرام  
رضی اللہ تعالیٰ عنہم اجمعین الص \*  
**End :**

و حیف را بر ایام مخصوص خود یقین بزدن این چهار ذایرۃ  
ناسوتی است \*

رسالہ مشاہد اشرف نقشبندی \* No. 836 (a)

RISALAH-I-SHAH ASHRAF NAKSHBANDI.

A similar treatise as the one above from the same author (pages 18).

**Beginning :**

اول مرتبہ انابت صرف ہے جذبہ الص \*

**End :**

دالک فضل الربوبیتہ من یشاہ \*

مفتاح الخزائن. \* No. 837.

MIFTAHUL KHAZAIN.

A similar treatise as the two above. (pages 16).

**Beginning :**

یا یو یاو من یو یا من لاله الی الص \*

**End :**

در زیاید حال پختہ ہدیہ خام  
پس سخن کو تہا باید والسلام \*

رسالہ تصنیف مید معین الدین چشتی \* No. 837 (a).

RISALAH-I-SYED MOINUDDIN CHISHTI.

A similar treatise as the foregoing treatises written by Syed Moinuddin Chishti, grandson of Khaja Moinuddin Chishti (pages, 20).

**Beginning :**

الحمد لله الحمد لله کہ حقیقت از آفتاب روشن تر است \*

End :

این سید الله مطلق محمد برحق \*

No. 837 (b). \* خطبه کتاب سلسله الذهب \*

KHUTBA-I-KITAB-I-SILSILAT-AL-ZAHAB.

Short poems dealing with topics on sufism, the first one being on

ذکر المولیه بالتقدم اوله \*

The name of the author is not clearly stated. The work is incomplete after folio 95.

Beginning :

با اسم سبحان معروف اجله احباب راعزه اصحاب انکه الصخ \*

End :

متعلقه نوده باسم صفات

No. 838. \* دیوان حافظ \*

DIWAN-E-HAFIZ,

Substance, paper. Size,  $8\frac{1}{2} \times 5$  inches. Number of pages, 475. Number of lines on a page, 11. Mode of writing, beautiful nastaliq. Condition, good. Appearance, old.

Subject : Poetry.

Author : Hafiz Shirazi.

Extent : Complete.

The collected works of the greatest lyrical poet of Iran, Shamsuddin Muhammad Hafiz, who died in 1389 A.D. with a preface beginning as follows :—

حمد بیحد و ثناء بی عدد و سپاس بی قیاس حضرت خداوندي  
را که جمع دیوان حافظان اوراق پروانه سلطان ارادت و مشیت  
اوست الصخ \*

The writer of the preface is not known nor the date of its writing. The Qasida on folio 6 begins as follows :—

Beginning :

جزوا سحر نهاد حمایل برا برم

یعنی غلام شاهم و سوگند میخورم \*

The last folio has فالنامه "falnama" also.

End :

باید که برو عمل نماید باعتقاد درست نقش است \*

## No. 839 (a). \* حیرت الصرف

## HIRAT'-AL-SARF.

Substance, paper. Size,  $8 \times 5\frac{1}{2}$  inches. Number of pages, 46. Number of lines on a page, 10. Mode of writing, nastaliq. Condition, good. Appearance, old.

Subject : Syntax.

Author : Not known.

Extent : Complete.

A short treatise on the conjugation of Arabic verbs using the Persian medium throughout.

Beginning :

اُمْتَيْنِ مُشْتَرِكِ اَسْت مِیَان یَا زَدَه صِیغَه اَلصَّح \*  
 .

End :

پَس حَرَكَت دَالِ اَز هَمْزَه مُسْتَعْنِی شَدَنْد دَا-نِ شَد \*  
 .

Other works in the same cover are as follows :—

## No. 839 (b). \* رساله صیغه الصرف

## RISALAH-I-SIGHAT-AL-SARF.

A similar treatise as the one above on the conjugation of some selected Arabic verbs. (Pages 16).

Beginning :

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ وَالْعَاقِبَةُ لِلْمُتَّقِیْنَ اَلصَّح \*  
 .

End :

وَتَارَا كَسْرَا دِهَنْدِ السَّاكِنِ اِذَا حَرَكَ حَرَكَ بِالْكَسْرِ \*

Scribe, Qutbuddin.

Dated, 7th Rabi-al-awwal, 1266 A.H.

## No. 839 (c). \* عوامل عربي

## AWAMIL-I-ARABI.

This work on syntax is written by Abdul Qahar ibne-Abdul Rahman; a short Arabic verse, and the part of speech to which each word belongs is given just below in Persian. (Pages, 16).

Beginning :

اَلْعَوَامِلُ فِي الذَّهْوِ عَلٰی مَا اَلْفَه اَلصَّح \*

End :

الْعَامِلُ فِي الْمَبْتَدَأِ وَالْخَبَرِ  
وَالْعَامِلُ فِي الْمَصَارِعِ \*

No. 839 (d). \* شرح عوامل عربي  
SHARH-I-AWAMIL-I-ARABI.

An Arabic treatise on grammar by (possibly) Abdul Qahir bin Abdur Rahman Aljurjani. The words of the treatise in the first few pages are parsed, the part of speech to which each one belongs being noted in Persian just below the text. (Pages, 68).

Beginning :

الحمد لله على نعمائه الشاملته أنصح \*

End :

أن عامل الفعل المصارع بفردة من العامل الذائب والجازم  
و هو مختار ....

Scribe, Kutbuddin.

Dated, 25th Saffar, 1261 A.H.

All the four parts, viz., (a) (b) (c) and (d) of 839 are under one cover.

No. 840. \* انشائے مفید  
INSHA-I-MUFID.

Substance, paper. Size, 11×7 inches. Number of pages, 100. Number of lines on a page, 19. Mode of writing, Shikasta. Condition, the first and the last two folios are badly injured. Appearance, old.

Subject : Belles Letters.

Author : Mirza Saleh.

Extent : Complete.

This is a collection of a hundred and thirteen letters written on different subjects of literary value

Beginning :

مسحور دیکم ببار کاش مساجد را چون نقش جبین با حرام  
معبده خیال کرن الم \*

End :

تو مام بپاس خاطر ایشان از کرم خاص  
بر خط کشی . . . . .

N.B.—The last six folios of رساله عبدالواسع هانسوی \* "Risalah-i-Abdul Wasi' Hansvi" are found inserted in this Mss. Its scribe is Syed Moinuddin and date, Safar 1242 A.H.

No. 841. سلسلہ الذهب \*

SILSILAT-AL DHAHAB.

Substance, paper. Size,  $8 \times 5\frac{3}{4}$  inches. Number of pages, 458. Number of lines on a page, 15. Mode of writing nastaliq. Condition, badly injured. Appearance, very old.

Subject : Religion.

Author : Maulana Abdur Rahman Jami.

Extent : Complete.

A religious mathnawi divided into three books or daftars, the first one covering pages, 1 to 267, the second one covering pages 268 to 381 and the third one covering the rest of the pages.

Beginning :

لله الحمد قبل كل كلام  
بصفات الجلال والاكرام \*

End :

بر مبین نکته ختم شد مقصود  
لله الحمد والعلى والعبود \*

Scribe, Abdul Wahid.

Dated, 2nd Shaban 1098 A.H.

No. 842. بهار دانش \*

BAHAR-I-DANISH.

Substance, paper. Size,  $8\frac{1}{4} \times 5\frac{3}{4}$  inches. Number of pages, 614. Number of lines on a page, 15. Mode of writing, Shikasta. Condition, injured. Appearance, old.

Subject : Romance.

Author : Inayatullah Kanbui.

Extent : Complete.

A famous collection of romances and anecdotes, the frame work of which is formed by the story of Jahandar Sultan and Bahrawan Bano.

**Beginning :**

فاتحه كتاب مستطاب انريش و پيرايه صحيفه دانش و بينش  
حمد خداوند خرد بخش سخن آفرين صورت نماي معني الهاد  
و تكوين است الص \*

**End :**

زيان را گو شمال خاموشي ده  
که هست از هر چه گوئي خاموشي به \*

Dated, 1st Shaban 18th Muhammad, Shahi Era.

The seal on the last page reads as Karim Mohiadeen 1273 A.H

**No. 843. \* دستور الاطباء****DASTUR-AL-ATIBBA.**

Substance, paper. Size,  $10\frac{1}{4} \times 6\frac{1}{4}$  inches. Number of pages, 350. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearance, very old.

Subject : Medicine.

Author, : Muhammad Qasim " Firishta "

Extent, : Complete.

A compendium of medicine according to the Indian system.

**Beginning :**

حمد مر خدا يرا که بر حکم و ما ارسلناک الا رحمة للعالمين  
الص \*

**End :**

بقدر ادراک خود آنچه تهذيب کرده اند  
بقيد قلم آورده .....

Scribe, Syed Shah Muhammad al Husaini.

Dated, 27th Ramdhan, 1224 A.H.

**No. 844. \* زبدة الصرف****ZUBDAT-AL-SARF.**

Substance, paper. Size,  $11\frac{1}{2} \times 7$  inches. Number of pages, 6. Lines on each page, 18. Mode of writing, Shikasta. Condition, slightly injured. Appearance, old.

Subject : Etymology.

Author : Not known.



Extent : Presumably complete.

A brief treatise on Arabic inflexions, using the Persian medium.

Beginning :

الحمد لله الموصوف بالتصريف المنعوت بالتخفيف الذي  
انعامه معيهم علي العباد الصغ \*

End :

که یکی را حذف کنندد .....

Nos. 845 and 846 also are in the same cover.

No. 845. \* کفایت المبتدین (شرح زنجانی) \*

KIFAYAT-AL-MUBTADEEN  
(SHARH-E-ZANJANI).

Substance, paper. Size,  $11\frac{1}{2} \times 7$  inches. Number of pages, 197. Number of lines on a page, 17. Mode of writing, Shikasta. Condition, injured. Appearance, old.

Subject : Etymology.

Author : Abi Yezid bin Imad bin Abi Yazid.

Extent : Complete.

A short treatise on the Persian syntax.

Beginning:

باسمک نستعین و بحمدک مبتدی یا من شرفذا بدولتہ ملازمتہ  
ارباب الفضل والافضال الصغ \*

End :

از برای نوع برین قیاس است حکم در باقی امثله

Scribe, Inayat Ahmed.

Dated, 28th Rajab, 1219 A.H.

No. 846. \* عافیہ شرح کافیہ \*

ĀFIAH SHARH-E-KAFIAH.

Substance, paper. Size,  $11\frac{1}{2} \times 7$  inches. Number of pages, 418. Number of lines on a page, 17. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Grammar.

Author : Muhammad Sa'ad Ghalib.

Extent : Complete.

Arabic grammar commented upon using the Persian medium throughout.

**Beginning :**

مَدَائِش و نِدَائِش بسیار سزاوار حضرت کرم کاري که توانين و قواعد  
علم تصرف الیخ \*

**End :**

دگر ضبط کردم ز گفتن نفس

ایمین ورد من بس که الله بس \*

Scribe, Hafiz Inayat Ahmed.

Dated, 17th Zilhaj, 1220 A.H.

**No. 847. شرح شمائل النبی \*****SHARH-E-SHAMAYELUN NABI.**

Substance, paper. Size, 11 × 7 inches. Number of pages, 287. Number of lines on a page, 23. Mode of writing, Shikasta. Condition, badly injured. Appearance, very old.

Subject : Commentary on Abu 'Isa Muhammad bin 'Isa bin Saurah al-Tirmizi's collective traditions.

Author : Not clearly known.

Extent, Complete.

Traditions of the Prophet Muhammad commented upon by Shaikh Shihab-al-din Ahmed. using the Persian medium throughout.

**Beginning :**

بهترین نوائے که بلدان گلستان فصاحت و عذالیدان بوستان  
بلاغت الیخ \*

**End :**

حدیث و اشاره است بسوی انک. واجب است ز خدان (?)  
از عدول و ثقات \*

Dated, 5th Jamadi-al-Thani 988 A.H.

**No. 848. تحفة العجم \*****TUHFAT-AL-AJAM.**

Substance, paper. Size, 10½ × 8 inches. Number of pages, 213. Number of lines on a page, 17. Mode of writing, Shikasta. Condition, slightly injured. Appearance, old.

Subject : History.

Author : Husain Shah.

Extent : Complete.

A rare book on the history and grammar of the Persian language.

**Beginning :**

نعمده و نصلي فهرست کتاب تحفته العجم تاليف حسين شاه  
البح \*

**End :**

تاريخ را بطرز دعا داده ام طراز  
کثر تحفته عجم دو جهان بهره ياب شو \*

No. 849. \* فوائد المبتدي

FAWAID-AL-MUBTADI.

Substance, paper. Size,  $10\frac{1}{2} \times 7\frac{1}{2}$  inches. Number of pages, 262. Number of lines on a page, 17. Mode of writing, Nastaliq. Condition, much injured. Appearance, old.

Subject : Theology.

Author : Shihab-al-din.

Extent : Complete.

A guide to beginners on "namaz," "roza" and, etc., based on authoritative books such as \* روح وقايد، کفایت المومنين \*

**Beginning :**

الحمد لله رب العالمين الرحمن الرحيم .....

**End :**

اما بعد اين عاصي سراپا معاصي شهاب الدين البح \*

No. 850. \* يوسف زليخا

YUSUF ZALEIKHA.

Substance, paper. Size,  $10\frac{1}{2} \times 6\frac{1}{2}$  inches. Number of pages, 322. Number of lines on a page 13. Mode of writing, Nastaliq. Condition, injured. Appearance, old.

Subject : Poetry.

Author : Maulana Jami.

Extent : Complete.

It is a famous epic poem of Jami.

**Beginning :**

الهي غنيمه اميد بکشائے

گلے از روضه جاويد بنمائے \*

**End :**

زبان را گوشمال خاموشي ده

که هست از هر چه کوئي خاموشي به \*

Dated, 1255 (according to the seal of Mahmud).

No. 851. \* بوستان  
BUSTAN.

Substance, paper. Size,  $9\frac{1}{2} \times 6$  inches. Number. of pages, 346. Lines on a page, 31.

Mode of writing, nastaliq. Condition, injured marginally. Appearance, old.

Subject : Poetry.

Author : Sa'di.

Extent : Complete.

A well-known work of Sa'di of Shiraz with meanings of difficult words and phrases noted either marginally or just below the word or phrase concerned.

Beginning :

بنام جهان دار جان آفرین  
حکیمی سخن بر زبان آفرین \*

End :

بصامت نیاردم الا امید  
خدا یا زعفران مکن نا امید \*

No. 852. \* پنجم نثرهای ظهیری  
PANJ NATHARHA-E-ZUHURI.

Substance, paper. Size,  $8 \times 5\frac{1}{2}$  inches. Number of pages, 258. Lines on a page, 9.

Mode of writing, nastaliq. Condition, good. Appearance, old.

Subject : Letters.

Author : Zuhuri of Tarshiz (Maulana Nooruddin Muhammad.)

Extent : Complete.

The Mss. consists of —

- (i) دیبچه نورس \*
- (ii) دیبچه گلزار ابراهیم \*
- (iii) دیبچه خوان حلیل \*
- (iv) مینا بازار \*
- (v) پنج رقعات \*

These are prefaces in reality.

Beginning :

سرود سرایان عشرتکده قال که بنورس سراستان حال کار

کام و زبان \*

End :

پشت بر پداف اجابت کاری مست خدنگ ارادت در باستان او \*

No. 853. شرح وقایه \*

SHARH-I-WAQAYAH.

Substance, paper. Size,  $12 \times 7$  inches. Number. of pages, 198. Lines on a page, 30. Mode of writing, shikasta. Condition, much injured. Appearance, very old.

Subject : Theology.

Author : (translated by Abdul Haq Sachchadil Sirhindi.)

Extent, Complete.

An encyclopaedia of Muhamadan theology and law according to Hanafite school, being a Persian paraphrase and explanation of

وقایه الروایة فی مسائل الهدایة

Beginning :

الحمد لله رب العالمین والصلوة والسلام علی محمد وآله واصحابه  
اجمعین بعد هذا احقر عباد الله العنی عبدالحق سچا دل  
سرهندي الصغ \*

End :

یا برائے عمارت وقف صرف نماید و جایز نیست کہ انرا  
درمیان مصارف قسمت کند.

Dated, 9th Zilhaj, 1253 A.H.

No. 854. چهار گلزار \*

CHHAR GULZAR.

Substance, paper. Size,  $8\frac{1}{2} \times 5\frac{1}{2}$  inches. Number. of pages, 168. Number. of lines on a page, 13. Mode of writing, shikasta. Condition, injured. Appearance, old

Subject : Grammar.

Author : Nithari.

Extent : Complete.

A short treatise on Persian grammar.

Beginning :

بعد حمد بپسند آیزد صمد لم یلد ولم یولد و نعمت مید امجد  
اصغف بندگان باری نثاری چنین کوید الصغ \*

End :

ورعایت این چار حرف در وقایه از ضروریات است \*

The work was printed in Calcutta in 1820 A.D.

No. 855. \* دیوان حافظ \*

DIWAN-I-HAFIZ-

Substance, paper. Size,  $9\frac{1}{2} \times 6$  inches. Number of pages, 434. Number of lines on a page, 15. Mode of writing, nastaliq. Condition, injured. Appearance, old.

Subject : Poetry.

Author : Maulana Hafiz Shirazi.

Extent : Complete.

The collected works of the greatest lyrical poet of Iran, Hafiz Shirazi with a preface.

Beginning :

حمد بید و ثنائی بید و مہاس بید قیاس خداوند یرا کہ  
 جمیع دیوان حافظان اوراق بہ پروانہ سلطان ارادت اوست... الخ \*

The Qasida on folio 6 begins :—

مقدری کہ ز آثار صنع کرد اظہار \*  
 مہر و مہر و مہ و مال و ماء لیل و نہار \*

End :

جو در خاک مصلے یافت منزل  
 بھو تاریخش از خاک مصلے \*

Dated 1261 A.H. (from the seal of Qamruddin).

No. 856. \* جامع فقہ الممات \*

JAMI' I-FIQH-AL-MAMAT

Substance, paper. Size,  $9 \times 7$  inches. Number of pages, 142. Number of lines on a page, 11. Mode of writing, nastaliq. Condition, much injured. Appearance, old.

Subject : Jurisprudence.

Author : Muhammad Siddique Zuberi.

Extent : Complete.

A treatise dealing with the laws of the disposal of the dead, divided into eleven chapters based on the Hanafite school in Islam.

Beginning :

الحمد لله الذي يخرج العبي من الميت والصلوة والسلام علي  
 شفيع الامم ..... الخ \*

**End :**

بر قهر شهید میفرمودند علیه السلام علی من اتبع و نیز  
میگفتند .....

Scribe, Qader Ismail.

Dated, 27th Rajab 1224 A.H.

No. 857. \* مکندر نامه

SIKANDAR NAMA.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Number of pages, 632. Number of lines on a page, 11. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject : Poetry.

Author : Nizami of Ganja.

Extent : Complete.

The exploits of Alexander the Great are narrated in mathnawi.

**Beginning :**

خدا یا جهان پادشاهی تر است  
ز ما خدمت آید خدائی ترامت .....

**End :**

ازان مه که جانرا بدو پوش باد  
مرا شربت و مشاء را نوش باد \*

Scribe, Ghulam Muhammad Ali.

Dated 24th Rabiul Awwal, 1279 A.H.

No. 858. \* تفسیر حسینی

TAFSEER-I-HUSAINI.

Substance, paper. Size,  $10\frac{1}{2} \times 7\frac{1}{2}$  inches. Number of pages, 748. Number of lines on a page, 26. Mode of writing, Nastaliq. Condition, much injured. Appearance, very old.

Subject : Commentary of the Quran.

Author : Husain bin Ali Alwaiz Al Kashifi.

Extent : Complete.

This Mss. is also known as مواهب عامه \* It is a commentary of the Quran.

**Beginning :**

در مواهب عامه صوفیان بادیه از مواهب الهی که بر حضرت  
شیخ رکن الدین رکن علاء الدولت سمنانی قدس سره فرود آمده مذکور  
است ..... الم \*

End :

مَنْ أَتَبَعَ الْهَدْيَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ \*

Scribe, Inayatullah.

No. 859. \* آمدن (قلمی)

ĀMADAN QALAMI.

Substance, paper. Size,  $9\frac{1}{2} \times 5\frac{1}{2}$  inches. Number of pages, 24. Number of lines on a page, 12. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject : Grammar.

Author : not known.

Extent : Complete.

A booklet on the conjugation of Persian infinitives.

Beginning :

آراستن	* آراست
منوارنا مصدر	* منوارا
آراستید	* آراستی
منوارے تم	* منوارا تو ..... المع *

End :

یاقتن  
پانا - حاصل کرنا \*

Scribe, Muhammad Abdul Hamid.

Dated, 6th Ziq'a'dah, 1286 A.H.

The following two other works (No. 860 and No. 861) also are under one and the same cover.

No. 860. \* تصریف عزیزہ

TASRIF-I-AZEEZIAH.

Number of pages, 12. Lines on a page, 15. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject : Grammar.

Author : not known.

Extent : Complete.

Another booklet on the conjugation of some of the Persian verbs.

Beginning :

الحمد لله رب العالمین ..... اما بعد این رساله ایست ..... المع \*



**End :**

چون از آراینده آرایندگان و از آراسته آراستگان و از شنونده  
شنونده گان .....

Scribe, Muhammad Abdul Hameed.

Dated 27th Jamadi-al-thani, 1286 A.H.

No. 861. \* لغات فارسی و اردو \*

LUGHAT-I-FARSI-O-URDU.

Number of pages, 32. Number of lines on a page, 14. Mode of writing, Nastaliq.  
Condition, good. Appearance, old.

Subject: Dictionary.

Author: not known.

Extent: Complete.

A short Persian—Urdu glossary.

**Beginning :**

اله ایزد کردگار آحد \*  
خدا اینت

**End :**

یاے نسبت یاے تعظیم یاے ضمیر \*  
کا پڑا وہ  
یاے استمرارے  
تا

Dated 1270 A.H.

No. 862. \* شرح الغوثیہ \*

SHARH-AL-GHAUTHIYYAH,

Substance, paper. Size, 6×4 inches. Number of pages, 75. Lines on a page,  
13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Sufism according to the Kadiri Order.

Author : Wali bin Muluk Shah al Siddiqi alkadiri.

Extent : Complete.

Persian paraphrase of, and commentary on, Abd-al Khadir Jilani  
(died A.H. 561) \* الغوثیہ by Wali bin Muluk Shah al Siddiqi alkadiri.

**Beginning :**

حمد بیحد و ثنائے بیحد دمر حضرتے را کہ حقیقت انسان مظهر ذات  
صفات جلال و جمال و یست ..... الخ \*

End :

بود است همیشه با تو خواهد بود \*

Scribe, Ain-al din Tauheed.

N.B.—This Mss. 862 and numbers 863 to 871 are in one and the same volume bearing Arabic Mss. D. No. 268.

No. 863. \* رتعات

RUQ'AT.

Number of pages, 11. Number of lines, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject: Letters.

Author: Shaikh Abdul Qadir Jeelani and others.

Extent: Incomplete.

Some letters dealing with religious observances and practices of the Sufi order.

Beginning :

رقم حضرت غوث الصمدانی محبوب سبحانی سلطان الاولیا مید  
معنی الدین ابو محمد شیخ عبدالقادر جیلانی رضی اللہ عنہ ..... الخ \*

End :

و مہاندان کہ در مجلس باشند ہمہ ساکت شود و اگر نہ  
مرتبہ \*

No. 864. \* ارشاد الطالبین

IRSHAD-AL-TALIBEEEN.

Number of pages, 23. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject: Sufism.

Author: Naseer Jamal Quraishi.

Extent: Complete.

Hints to the author's followers on subjects of "Shariat", Tariqat" and "Ma'rifat".

Beginning :

الحمد لله رب العالمین میگوید درویش حقیر فقیر نصیر  
جمال تہیشی ..... الخ

**End :**

پو یوکنان ز عالم رفتیم و پو بماند

Scribe, 'Ain-al-din.

**No. 865. \* آداب****ĀDAB.**

Number of pages 15. Number of lines on a page, 13. Mode of writing, *Shikasta*.  
Condition, good. Appearance, old.

Subject : Sufi ethics.

Author : not known.

Extent : Complete.

A code divided into seven babs (chapters) for " food ", " invitation "  
" sama " (music) and etc.

**Beginning :**

منف هذا الاداب الشیخ الکبیر سلطان الطریق بران العقیقت  
..... الصع \*

**End :**

مجاهده و ریاضت خواهد کرد تا در باطن او ظاهر شود

Scribe, Ain-al-din Tauheed.

**No. 866. \* شرح رباعیات مولانا جامی****SHARH-I-RUBAIYAT-I-MAULANA JAMI.**

Number of pages, 90. Number of lines on a page, 13. Mode of writing, *shikasta*.  
Condition, good. Appearance, old.

Subject : Commentary on Jami's ruba'is.

Author : Maulana Jami.

Extent : Complete.

Jami's commentary on some of his own ruba'is.

**Beginning :**

حمد الاله پو بالحمد حقیق  
در بحر نوالش هم ذرات غریق

**End :**

هم فائده هم خاتمه اش جمله توثی \*

Dated, 1st Rabi'-al-akhir, 1161 A.H.

No. 867. \* لوائح

LAWĀ'IH.

Number of pages, 54. Number of lines on a page, 13. Mode of writing, Shikasta.  
Condition, good. Appearance, old.

Subject : System of sufistic doctrine.

Author : Maulana Jami.

Extent : Complete.

The full title being,

رساله لوائح در بیان معارف و معانی \*

An explanation of passages, giving the true sense in which the words are used rather than depend on the mere word meanings, and giving a list of the topics dealt with in the beginning.

Beginning :

لا أحصي ثناء عليك كيف وكل ثناء يعود إليك ..... الخ \*

End :

لب بکشای بنطق خاکست بدین

Scribe, Ain-al-din Tauheed.

Dated, 9th Rabi'-al-thani, 1161 A.H.

No. 868. \* شرح رساله جام چهار، نما \*

SHARH-I-RISALA-I-JAM-I-JAHAN NUMA.

Number of pages, 75. Number of lines on a page, 13. Mode of writing, Shikasta.  
Condition, good. Appearance, old.

Subject : Sufism.

Author : Not clear from the text.

Extent : Complete.

A commentary on the treatise entitled Jam-I-Jahan Numa dealing with sufi mysticism and laying emphasis on the greatness of the "heart".

Beginning :

حمد بیحد و شکر بیعد سزای ذاتیکه وحدتش منشاء احدیه  
و واحدیه شد الخ \*

End :

و صفات حق ذاته ذات صفاته صفاته افعاله انعاله در پدیش

امس \*

Scribe, 'Ain-al-din tauheed.

No. 869. \* رساله در معرفت \*

RISALAH DAR MA'RIFAT.

Number of pages, 31. Number of lines, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Sufism.

Author : Not clear from the text.

Extent : Complete.

A treatise on the sufic conception of the Creator.

Beginning :

حق مبدعانه و تعالی شایون ذاتیم خود را که عین ذات اویند الخ \*

End :

و این دائره اسما و صفات مبادی تعینات انبیاست و ملائیکه  
گرام علیهم الصلوات والتسلیمات \*

Scribe, Muhammad Ain-al-din.

Dated, 17th Rabi-al-thani, 1161 A.H.

No. 870. \* رساله فارسیه فی الطریقه النقشبندیه \*

RISALA-I: FARSIYYA FILTARIQAT AL NAQSHBANDIAH.

Number of pages, 8. Number of lines on a page, 13. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Sufism.

Author : Maulana Jami.

Extent : Complete.

A short treatise on the Nakshbandi order of sufism.

Beginning :

مر رشتہ دولتی این برادر بکف آر ..... الخ \*

End :

و از انچه نیاید در پناه خود دارد جمله مر خواص و عوام \*

Scribe, Muhammad Ain-al-din.

Dated, 1171 A.H.

No. 871. \* اقتباسات از کتب مختلفه \*

IKHTIBASAT " (Extracts) from different books ".

Number of pages, 30. Lines on each page, 13. Mode of writing, Shikasta. Condition, injured. Appearance, old.

End :

زلف سر خویش و جمالت بخدائی  
 بر ایک و ہم شرح کہ بر من چه جفا کرد \*

No. 1000. \* تصاید بدر چاچ

QASAIID-E-BADAR CHACH.

Substance, paper. Size,  $12\frac{1}{2} \times 10$  inches. Number of pages, 112. Number of lines per page, 16. Condition, good. Mode of writing, not bad. Appearance, new.

Subject, poetry

Author, Badruddeen Muhammad.

Extent, complete.

A restored copy of the manuscript described under D. No. 68 of our Descriptive Catalogue of Oriental Manuscripts, Vol. I.

It is a Diwan containing, Qasidas, Ghazals and Qitas of Badruddeen Muhammad usually called ' Badr-c-Chach ' (full moon of Chach), Chach being the ancient name of modern Tashkand, the birth place of the poet. Attracts by the liberality of Sultan Muhammad Bin Tughlaq (A.D. 1325—1351) He came to India and spent the greater part of his life at his court and composed many Qasidas in his praise. He was the panegyrist of the said Sultan. He died after A.H. 746=A.D. 1346. Qasaides his lyrical poems, he composed a Shah-Namah in honour of the exploits of his patron.

Beginning :

حمد آن سلطان عالم را که عالم پرور است  
 انس او در راه وحدت انس و جانرا رهبر است \*

End -

بر نازک بلا که کمان قضا کشاد  
 همش بسوی مینه غم آزمای ماست \*  
 شای که لفظ او شکر افشان تر از منت  
 در باغ مدح طوطی نغمه مراے ماست \*  
 تمت الكتاب در لشکر ظفر اثر \*  
 (مقام تالاب کا کرہ \*)

Subject : Poetry.

Author : Muhammad Akram Ghanimat of Ganjah.

Extent : Complete.

A Romantic mathnawi depicting the love story of Shahid and Aziz.

Beginning :

بنام شاہد نازک خیالان  
عزیز خاطر آشفته حالان

End :

برائے من شفیع محشرش کن  
اگر خاکنم کنی خاک درش کن

The poet belonged to Ganjah in the Punjab.

The work is said to have been completed in A.H. 1096 (A.D. 1685) (vide Descriptive Notice No. 1649, Volume I Catalogue of Persian Mss. in the Library of the India office).

#### No. 874. \* کتاب آمدن

##### KITAB-I-ĀMADAN.

Substance, paper. Size,  $8\frac{1}{2} \times 5\frac{1}{2}$  inches. Number of pages, 38. Number of lines on a page, 15. Mode of writing, Shikasta. Condition, injured. Appearance, old.

Subject : Grammar.

Author : Not known.

Extent : Incomplete.

A booklet on the conjugation of Persian infinitives.

Beginning :

آمدن، آمده بیاید می آید ..... الخ \*

End :

نالیدن رونانواحتن بیجانا

#### No. 875. \* نامعلوم الاسم

##### NAMALOOM-AL-ISM.

Substance, paper. Size,  $5 \times 7$  inches. Number of pages, 96. Number of lines on a page, 8. Mode of writing, Shikasta. Condition, badly injured. Appearance, very old.

Subject : Miscellaneous.

Author : Not known.

A very badly written booklet on topics mostly of miscellaneous nature.

As some of the first as well as the last pages are missing, neither how it begins can be cited, nor information relating to author, scribe or date of its composition can be had.

No. 876. \* رساله نسخه جات

RISALAH NUSKHAJAT.

Substance, paper. Size,  $6\frac{1}{2} \times 4$  inches. Number of pages, 28. Number of lines on a page, 17. Mode of writing, Shikasta. Condition, good. Appearance, old.

Subject : Medicine.

Author : Zainulabidin.

Extent : Complete.

A collection of recipes for some of the common human ailments.

Beginning :

دفع بواسیر اول شیرا ترن بر موڑا چسپاند یعنی طلا کند \*

End :

بکرم کار ساز به شود

No. 877. \* مکاشفات رضوی

MUKASHAFAT-I-RADHAVE.

Substance, paper. Size,  $11 \times 10$  inches. Number of pages, 37. Number of lines on a page, 20. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject : Commentary on Maulana Jalal-al-din Rumi's Mathnawi.

Author : Muhammad Radha.

Extent : Complete.

A Commentary on Jalaluddin Rumi's Mathnawi.

Beginning :

نه ہر حمدے مزا وار آفریدگار جہاں و جہانیان است نہ  
ہر حامدے کشف اسرار قرآن ..... الص \*

End :

ہمان مسایل کہ بعوَاب اول قانع گشتہ و حاصل این جواب  
ظاہر است \*

Copied from a borrowed manuscripts, scribe being Usman Khan and the date 24th Ziqada 1270 A.H.



رساله طب یوسفی (شهابی) \* No. 878.

RISALAH-I-TIBB-I-YUSUFI SHIHABI.

Substance, paper. Size,  $12 \times 9\frac{1}{2}$  inches. Number of pages, 102. Number of lines on a page 20. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject: Medicine.

Author: Yusuf Shihabi.

Extent: Complete.

A compendium of Medical Science compiled according to the preface by the author for the Sultan Bahram Shah to gether with Medical pamphlet entitled. *نامه سید محمود، فیائمه انوار الحکمت مرآة المحققین \**

Beginning :

کتاب طب یوسفی شهابی، تصنیف کرده اند برای بادشاه \*  
اکابر سلطان احمد ... الخ \*

End :

لاجرم عنان قلم بر صورت این مرقومه که بهجامع الفوائد .....

معجم الحکمت \* No. 879.

MUJMAL-AL-HIKMAT.

Substance, paper. Size,  $11 \times 10$  inches. Number of pages, 368. Number of lines on a page, 20. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject : Astronomy and Allied Sciences.

Author : Not known.

Extent: Complete.

It is very likely a Persian translation of the abridged *رسائل اخوان الصفا \** Ikhwan-al-Safa, comprising several "risalahs" on mathematical, logical, natural, astronomical and allied sciences.

Beginning :

الحمد لله رب العالمین ..... اما بعد بدانید که کتابها بسیار  
است و بیشتر بلغت ..... الخ \*

End :

و در حکمت بطبع و در شریعت ترک لذتها تقلیدی کنند  
و در حکمت بعلم \*

## No. 880. \* دیوان رکن الدین صاین \*

## DIWAN-I-RUKNUDDIN SAYEN.

Substance, paper. Size, 11×10 inches. Number of pages, 174. Lines on a page, 20. Mode of writing, Nastaliq. Restored copy. Appearance, new.

Subject : Poetry.

Author : Ruknuddin Sayen.

Extent : Complete.

The poetical works of Ruknuddin Sayen [same as described in No. 21 Desc. Cat. Islamic Mss. (Persian,) Vol. I of this Library].

Beginning :

ہر دل کہ با جناب جلالت مہجالت یافت  
منشور اقتدار و مثال کمال یافت \*

End :

ہر شب بخیا لے و ہوائے دگرست  
ہر روز بمنزلے و جاہی دگرست \*

## No. 881. \* منظر الانشاء \*

## MANAZIR-AL-INSHA.

Substance, paper. Size, 13×8½ inches. Number of pages, 107. Number of lines on a page, 12. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject : Rhetoric and prosody.

Author : Mahmud bin Shaikh Muhammad Gilani.

Extent : Abrupt ending.

A work on elegant prose writing with a bearing on rhetoric, prosody and figures of speech, etc.

Beginning :

یا مبتدی الانشاء مبسط نورالوجود یا محرری الکلم والقلم ... الخ \*

End :

و مقامات بدیعی و حریری را کہ بقتض میم است \*

## No. 882. \* دیوان ادہم \*

## DIWAN-I-ADHAM.

Substance, paper. Size, 11×10 inches. Number of pages, 84. Number of lines, 30. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject: Poetry.

Author : Adham.

Extent : Complete.

Same as No. 26 (a) described in No. 26 (a) Desc. Cat. of Islamic Mss. (Persian) Vol. I of this library.

**Beginning :**

کَل بباغ آمد و شد مرغ چمن نغمه سرا ..... الخ \*

**End :**

از گردش تونیست سرا پای کمر  
اے چرخ بگرد تا بگردیم دے \*

No. 883. \* دیوان احسن

DIWAN-I-AHSAN.

Substance, paper. Size,  $13\frac{1}{2} \times 8\frac{1}{2}$  inches. Number of pages 182. Number of lines, 18. Mode of writing, Shikasta. Restored copy. Appearance, new.

Subject : Poetry.

Author: Zafar Khan Mirza Ahsanullah (pen name Ahsan).

Extent : Incomplete.

Same as described in No. 3 of the Cat. of Islamic Mss. (Persian), Vol. I of this Library.

**Beginning :**

چوں گردد شرمساری در قیامت عذر خواہ ما \*

**End :**

که سر نیست در زیر بار کلاه \*

No. 884. \* دیوان شفائی

DIWAN-I-SHIFAI.

Substance, paper. Size,  $11 \times 10\frac{1}{2}$  inches. Number of pages, 178. Number of lines on a page, 18. Mode of writing, Shikasta. Condition, restored copy. Appearance new.

Subject: Poetry.

Authors: Sharf-al-din Hasan Shifai.

Extent: Complete.

**Beginning :**

اے زده برتر از کمان خیمہ کبریائی را  
دست بقو کجای رسد عقل شکسته پای را \*

End :

بدگمانی بس که دامن میزنی بر آتشم \*  
چون شغائی ریشه جان از امتحانم سوختن \*

Same as described in No. 23, Vol. I, Cat. of Islamic Mss. (Persian) of this Library.

No. 885. \* دیوان شوکت

DIWAN-I-SHAUKAT.

Substance, paper. Size,  $11 \times 9\frac{1}{2}$  inches. Number of pages, 33. Number of lines on a page, 20. Mode of writing, Nastaliq. Restored Copy. Appearance, new.

Subject : Poetry.

Author : Shaukat.

Extent : Complete.

A concise poetical work of "Shaukat" whose full name is not known.

Beginning :

خدایا کرد باد شعله گردان پیکر مارا  
غبار آسیائے باد کن خاکستر مارا \*

End :

دماغت کشته چون مینا بلند از نشه مبریم  
به مخموران خود کردی تغافل پیشه اے ساقی \*

Restored from No. 197 Vol. I Desc. Cat. of Islamic Mss. (Persian) of this Library.

No. 886. \* انشائے زینتی

INSHA-I-ZEENATI.

Substance, paper. Size,  $8 \times 4\frac{1}{2}$  inches. Number of pages, 221. Number of lines on a page, 14. Mode of writing, Shikasta. Condition, much injured. Appearance, old.

Subject : Letters.

Author : Md. Zain-al-din Ali Khan.

Extent : Complete.

The first eleven folios of this Mss. are entitled انشائے زینتی \* the next seven ones are entitled طفر نامه \* and the rest are entitled

عیانہ الاخری \*

The first folio of the Mss. and a few others here and there are torn.

Insha-i-Zeenati consists of 41 letters of literary value. The second one deals with anecdotes relating to the vizier of Nausherwan-i-Adil, viz, Khaja Buzer Jmehar. The third is a translation of some of the "Ahadith"

**Beginning :**

حمد ثناء جناب صمدیت تقدس و تعالیٰ بوجود و تقریر و  
تعمید قلم در آوردن ... الخ \*

**End :**

عشقبازان را بقا اندر بقا  
حصه آنها وصال نور عین  
بهره اینها جمال کبریا \*

Scribe, Muhammad Ibrahim Ispahani Dated, 12th Shaban 1124 A.H.

**No. 887. \* ارشاد السالکین**

**IRSHAD-AL-SALIKEEN.**

Substance, paper. Size, 8×5 inches. Number of pages, 230. Number of lines on a page, 15. Mode of writing, Shikasta. Condition, badly injured. Appearance, old.

Subject: Theology.

Author: Muhammad Sadiq Latifi-al-Khadri (as given in the 3rd treatise).

Extent : Complete.

Apart from the one entitled \* ارشاد السالکین there are three more treatises embodied in this manuscripts, viz., رسالة وجوده \* and انسان کامل \* and مرآة القادره \* all under one cover. All of them deal with sufic mysticism of the Qadriya order.

**Beginning :**

الحمد لله الذي جعل انبيائه ..... الخ

**End :**

چنانچه در رساله سابق تفصیلاً ذکر کرده شد \*

Dated 11th Jamadi-al-awwal 1197 A.H.

**No. 888. \* طامه الکبریٰ**

**TAMMAT-AL-KUBRA.**

Substance, paper. Size, 11½×10½ inches. Number of pages, 290. Number of lines on a page, 20. Mode of writing, Shikasta. Restored copy. Appearance, new.

Extent : Incomplete.

Subject : Poetry.

Author : Shaikh Jalal aldin Humzah Adhuri.

Extent : Complete.

This is a restored copy from the India Office Library Mss. No. 78. The proper title of this work should be \* *مرآت* (the mirror) of which *عالم الکبریٰ* is one of the babs. The first bab is a kind of introduction on preliminary discourse on the creation in general and contains after the usual praises of God, Muhammad and etc., an account of the reasons the author had for writing this work.

Beginning :

خالق الخلق و هو مولانا ذكره بالتقدم اولي \*

End :

چون غرائب نداشت او انجام  
ختم کردیم والصلواة و سلام \*

Other copies are described in the Etthe's Cat. of Persian Mss. in the India Office Library Vol. I, No. 709-711.

No. 889. \* دیوان آذری

DIWAN-I-AZURI:

Substance, paper. Size, 11 × 10 inches. Number of pages, 240. Number of lines per page, 11. Mode of writing, Shikasta. Condition, restored copy. Appearance, new.

Subject: Poetry.

Author: Sheik Adhuri.

Extent: Complete.

Poetical works of Hamza bin Ali bin Malik bin Hasan Altusi commonly styled Shaik Adhuri. Every page of the restored copy of this manuscript bristles with mistakes which the examiner has attempted to rectify.

Beginning :

آغاز کن به که کند مردم دانا  
بر نام خداوند تبارک و تعالی \*  
سر دفتر دیوان کتب خانه دانش  
حمدیست ستایش صفت حضرت اعلی \*

End :

خندنگ چشم تو از دل گذشت هیچ نگفت  
که گفته اند بزرگان که از گذشته نگویند \*

No. 890. \* منتخب اشعار فارسي

MUNTAKHAB ASHAR-I-FARSI.

Substance, paper. Size, 11 × 10 inches. Number of folios, 104. Number of lines per page 20. Mode of writing, shikasta, restored. copy. Appearance, new.

Subject : Poetry.

Author : Several poets.

Extent : Complete.

As the titles suggest, this manuscripts has in it . Selections from the works of the Poets \* شوكت , واعظ , جرات , موسوی \*

Beginning :

دیدباجه ..... سبحان الله هر چند دیده قلم را از کهنه ذات  
سرمد سلیمانی .....

End :

نظم ..... پویدا گفتگو در کنه ذاتش نیست دانا را  
بود ناچار از ضبط نفس غواص دریا را \*  
شو قم شتاب دارد و کوتاه میکند  
این نیم جان سوخته بادا ندای تو \*

Restored from No. 197, Catalogue of Islamic Manuscripts (Persian)  
Volume I of this Library.

No. 891. \* دیوان صیدی

DIWAN-I-SAIDI.

Substance, paper. Size, 11 × 10 inches. Number of pages 108. Number of lines per page, 20. Mode of writing, shikasta. restored. copy Appearance, new.

Subject : Poetry.

Author : Mir Syaid Ali Saidi.

Extent : Complete.

A collection of Mir Sayyid Ali "Saidi's" Khasidas, mathnavis, Ghazal intermixed with rubais, Qitas, etc.

Des: Cat—10

**Beginning :**

شد پس که از خرام تو تعبیر حالها  
از جا در آمدند بگلشن نهالها \*

**End :**

ار الفس این زمان در جامه مرد  
بے بهره چو باغبان سروستانم \*

Restored from No. 26 (Persian) Catalogue of Islamic Manuscripts  
Volume I of this library.

**No. 892. \* انتخاب مرزا طاهر وحید \***

**INTIKHAB-I-MIRZA TAHIR WAHEED.**

Substance, paper. Size, 11 × 10 inches. Number of pages, 146. Number of lines, per page, 20. Mode of writing, nastaliq. Condition, restored copy. Appearance, new.

Subject : Poetry.

Author : Imadud Daula Mirza Muhammad, Tahir Wahced.

Extent : Complete.

As the title suggests, this manuscript contains selections from the Poetical works of Imad-al-daulah Mirza Muhammed Tahir Wahid, chiefly "Rubais" "Ghazals", etc.

**Beginning :**

چنان کز سنگ و آبی آتش سوزن کند پیدا  
زنی چون هر دو عالم را بهم جانان شود پیدا \*

**End :**

نیست اینکه گردن بے غرض پیری کس بخشد  
ز رفتن کرد کم افزود اگر در چشم پردازے \*

Restored from No. 26 (Persian) Catalogue of Islamic Manuscripts,  
Volume I of this Library.

**No. 893. \* دیوان یاد \***

**DIWAN-I-YAD.**

Substance, paper. Size, 11 × 9½ inches. Number of pages (Persian 26), and (Urdu) 16. Number of lines per page, 17. Mode of writing, nastaliq. restored copy. Appearance, new.



Subject : Poetry.

Author : Shah Mahmud "Yad"

Extent : Complete.

Under one cover are poetical works (i) in Persian consisting of 13 folios and (ii) in Urdu of 8 Folios of Sha Mahmud "Yad". The Urdu part of the "Diwan" bears Urdu No. 128, all arranged alphabetically.

**Beginning :**

محبت زنده مي سازد دل پژمردۀ ما را  
مرا شکم سبز گرداند گل افسردۀ ما را \*

**End :**

الهي گلشن دولت ہميشہ خورم دار  
دعائے من تو اجابت کن اے • محبوب قدیر \*

Restored from No. 66 (Persian) Catalogue of Islamic Manuscripts, Volume I of this library.

No. 894. \* صراح اللغات

"SURAH-AL-LUGHAT.

Substance, paper. Size, 12×7½ inches. Number of pages, 592, Number of lines, per page, 17. Mode of writing, nastaliq. Condition slightly injured. Appearance, old.

Subject : Lexicography.

Author : Abul Fazl, Muhammad Bin Umarbin Khalid.

Extent : complete.

This manuscript is an abridgment of Jauhari's Arabic Dictionary with Persian equivalents added to Arabic words. This should strictly speaking, be entitled Sehha-al-Lughat.

**Beginning :**

قال الفقير الي مولاه الغني به عن سواء الواصلين بالمتعالي  
عن الولد والوالد ابوالفضل محمد بن عمر بن خالد الدمعي بهمال  
القرشي جميل الله احواله و حصل آماله احمد الله وهو المصمود بكل  
اللغات و جلها واشكره وهو المشكور ..... الخ \*

**End :**

بیدار شدن از خواب بقطان بیدار ..... \*

No. 895. \* کشف الغطاء عن اشرار يوم الجزا \*

KASHF-AL-GHITA-AN-ASHRAT-I-YAUM-AL-JAZA.

Substance, paper. Size,  $7\frac{1}{2} \times 6$  inches. Number of pages, 132. Number of lines per page, 17. Mode of writing, nastaliq. Condition, injured. Appearance, old.

Subject : Traditions.

Author : Moulvi Mohammed Baqer.

Extent : Ccomplete.

This manuscript is an explanation of some 6f the traditions with a preface dealing with the age of this world, etc.

Beginning :

حمدیکہ انیس شام غریبان ظلمت اباد شداید دنیا بود و  
ثنائیکہ دلیل سرگشتگان ساهر آشوب زای شورش افزا باشد مرقیوم  
باعثی را کہ بعثت میمنت اثر بادی مارا بارفین محشر طامة الکبریا  
..... الخ \*

End :

و این عاصی و دیگر مطالعان موفق را از ملاحظہ اش منتفع سازد  
و توفیق عمل و استقامت دهد انه قریب \* عجیب \*

dated 1203 A.H.

No. 896. \* منتخبات \*

"MUNTAKHABAT".

Substance, paper. Size,  $7 \times 4\frac{1}{2}$  inches. Number of pages, 378. Number of lines per page 12. Mode of writing, partly shikasta, partly nastaliq and naskh. Condition, slightly injured. Appearance, old.

Subject : Letters and Miscellaneous.

Author : Compiler is not known.

Extent : complete.

As the title of this manuscripts suggests, it is a collection of a number of treatises, the titles of some of which are "15 letters",  
تاریخ تولدات،

سلوک العارفین، دار الاسرار، مرغوب القلوب، مشنوی شریف، رسالہ مرج البحرین \*

Beginning :

رقعات من تصنیف بایزید بسطامی قدس الله سرہ العزیز رقعہ  
اول بجانب محمد لطیف ..... الخ \*

End :

جو کچھ کہ خدا سے باز رکھتا ہے تیرے تیں تمام نان و حلوا  
نام کیا یوں میں اے فرزند \*

Scribe, Aqa Kalb Ali dated 1211 A.H.

No. 897. \* بہار دانش

BAHAR-I-DANISH.

Substance, paper. Size,  $9\frac{1}{2} \times 6\frac{1}{2}$  inches. Pages, 514. Number of lines per page, 13.

Mode of writing, shikasta. Condition, very badly injured. Appearance very old.

Subject : Romance.

Author : Sheik Inayathullah Kanbui.

Extent, Incomplete.

A very famous collection of tales and anecdotes based on the romance of Jahandar Shah and Bahrawar Bano.

Beginning :

فانچہ کتاب مستطاب آفرینش و پیرایہ صحیفہ دانش و بیدش  
حمد خداوند خردبخش سخن آفرین و صورت نماے معنی ... الخ \*

End :

Not easily readable due to damages.

No. 898. \* بہار دانش

BAHAR-I-DANISH.

Substance, paper. Size,  $9 \times 7$  inches. Pages, 508. Number of lines, 16.

Extent, incomplete. Mode of writing, shikasta. Condition, injured. Appearance, old.

Subject : Romance.

Author : Shaik Inayathullah Kanbui.

Extent, incomplete.

A too well known collection of tales and anecdotes, etc. with the frontispiece missing in the manuscripts.

Beginning cannot be stated for want of the missing page. It should be the same as 897-

Scribe "Roshan Roy, dated 15th Jummada-al-awwal, 1212 A.H.

رسالہ عقائد \*

RISALAH-I-AQA'ID.

Substance, Size, paper.  $8\frac{1}{2} \times 7$  inches. Number of pages, 164. Number of lines per page, 13. Mode of writing, nastaliq. Condition, injured. Appearance old.

Subject : Theology.

Author : Ibrahim Bin Mohammed.

Extent, : Complete.

It is a collection of the Prophet's sayings divided into a hundred and nine "fasls" chapters, proving that only one of the 72 sects among Muslims, viz., **اهل سنت الجماعة \*** alone are following the path of Islam rightly and is, therefore, the only one to enter into **جنت \*** heaven.

Scribe, Mohammed Ali.

Beginning :

الحمد لله رب العالمين و الصلوا والسلام علي رسوله محمد وآله  
و اصحابه اجمعين بعد حمد و صلوة كولا بنده محمد ابراهيم بن محمد  
كه حضرت رسالت پناه عليه الصلوة والسلام فرموده اند كه امس  
من افتاد و ۳ مه فرقه خواهند شد ..... الخ \*

End :

ایشان خلق را منظور نداشتند و ۱۰۰ چیز از خالق میدانند \*

Dated, 7th Rabial awwal 1238 A.H.

انشاء صبيان \*

INSHA-I-SIBIYAN.

Substance, paper. Size,  $9 \times 6\frac{1}{2}$  inches. Number of pages, 118. Number of lines per page, 11. Mode of writing, nastaliq. Condition, injurd slightly. Appearance, old.

Subject, Letters.

Author, Not known.

Extent, complete.

This manuscript is believed to have been issued in 3 volumes of which this is the first, divided into 36 babs. It is a collection of letters on various topics.

Beginning :

No. 901. \* اوراق الصرف

AURAQ-AL-SARF.

Substance, paper. Size,  $7\frac{1}{2} \times 6$  inches. Number of pages, 214. Number of lines per page, 9. Mode of writing, beautiful, nastaliq. Condition, good. Appearance, old.

Subject : Etymology.

Author : Not known.

Extent : Complete.

It is a manuscript dealing with the \* صرف of Arabic words using the Persian medium for its explanation.

Beginning :

بدانید که کلمات لغت عرب باعتبار ملامت و صحیف و علف  
مواذ خود منقسم اند به سه ۳ قسم سالم و صحیف و معتدل زیرا که حروف  
مبانی بیرون نیستند ازین اوجه ثلاثة مذکوره و ترکیب کلمات بدون  
آنها غیر ممکن ... .. المع \*

End :

الحمد لله با البدایة والنهاية والصلاة على نبينا محمد وآله  
واسمه اهل الهداية \*

No. 902. \* نام حق

NAM-I-HAQ.

Substance, paper. Size,  $9 \times 6\frac{1}{4}$  inches. Number of pages, 303. Number of lines per page, 17. Mode of writing, Shikasta. Condition, injured. Appearance, old.

Subject : Theology.

Author : Sharf-al-din-Bukhari.

Extent : Complete.

The first eight folios of this manuscripts, entitled نام حق are verss on obligatory prayer, ablution, fasting, etc., and beginning

نام حق برزدهاں همی رانم  
که بجان و دلش همی خوانم \*

The remaining 152 folios deal with the قصص الانبياء \* This is possibly a wrong title for مجمع الاسماء \* This is biographies of all the prophets, and

## Beginning :

الحمد لله رب العالمين والعاقبة للمتقين والصلوة علي رسوله  
محمد وآله اجمعين \*

روایت کرد محمد ابن ابراهيم ابن اسحق نصاري رحمة الله عليه  
باستاد كه او را بود از امام المتقين امام جعفر صادق و از پدر خود  
محمد ابن علي ..... الخ \*

## End :

پيچ كدام بشر ف ايمان مشرف نشدند اللهم علي النبي  
الرحمة .....

No. 903. \* رساله در علم نحو

RISALA-DAR-ILM-I-NAHO.

Substance, paper. Size,  $10\frac{1}{2} \times 6$  inches. Number of pages, 76. Number of lines per page, 13. Mode of writing, partly nastaliq and partly naskh. Condition, injured. Appearance, old.

Subject : Grammar.

Author : Not known.

Extent : Complete.

This manuscript consists of four small treatises on the Arabic صرف و نحو explained in Persian. The first folio of the treatise is missing and the beginning is abrupt.

## Beginning :

و يسر يسراً و اين امثال نيز ..... الخ \*

## End :

ولكل و جهته موليهما فاستبقوا الخيرات \*

No. 904. \* محاسن آداب از طريقه طاهرين

MAHASIN-E-ADAB AZ TARIKA-E-TAHIRIN.

Substance, paper. Size,  $9 \times 5$  inches. Number of folios, 650. Number of line, per page, 17. Mode of writing, good, nastaliq. Condition, very badly injured. Appearance, very old.

Subject : Ethics.

Author : Muḥammad Bakhir Bin Muhammed Taqi.

Extent : Complete.

This manuscript appears with the above title as per the first folio of it though it should strictly speaking about the *حلیه المتقین* "Hulyat-al-Muttaqeen". It is a treatise on the customs and observances of daily life according to the precepts of the Imams.

در آداب لباس - در آب حلی و زیور پوشیدن - و سرمه کشیدن -  
در آئینه نظر کرد و در آداب خوردن و آشامیدن \*

It is divided into 14 babs with a "Khatimah". According to the index, the following are some of the headings :—

در آداب لباس ' در آداب حلی و زیور پوشیدن و سرمه کشیدن - در آئینه نظر کردن و در آداب خوردن و آشامیدن \*

The first folio is missing. 'The Khatimah' is in miscellaneous matters and begins as follows :—

Beginning :

در بیان بعضی از آداب متفرقه و فرائد نافع از حضرت صادق  
منقول است که بسیار است که بعضی از شیعیان ما در افتداج بعضی  
از کارها فراموش میکنند گفتن ..... انص \*

End :

و بهترین مردم کسی است که مردم از او منتفع شوند \*

Dated, 6th Muharram, 1102 A.H.

رساله در بیان محاسن آداب \*

RISALA DAR BAYAN MAHASIN-I-ADAB.

Substance, paper. Size,  $9 \times 4\frac{3}{4}$  inches. Number of pages, 737 (with 17 pages of Tabirnama). Number of lines per page, 17. Condition, injured. Mode of writing, crude Nastaliq. Appearance, old.

Subject : Ethics.

Author : Muhammed Bakhir Bin Muhammed Taqi.

Extent : Complete.

This like is the preceeding manuscript, in its opening pages entitled *محاسن آداب* but at its end is entitled *حلیه المتقین* \*. This is also divided into 14 babs and transcribed by a "different" but poor copyist. Besides, there are 9 folios of Tabirnama at the end. Its subject matter is the same as the preceeding one's and divided into 14 babs.

**Beginning :**

الحمد لله الذي علي انبيائه المرسلين ما حسن حليمة المتقين  
و بعث نخبته اصفياؤه محمداً صلى الله عليه و آله التتميم مكارم اخلاق  
المومنين و اكمل في اوصيائه المنتخبين ..... الخ \*

**End :**

و بهترین مردم کسی است مردم از و منتفع شوند \*  
Scribe, Sharief Hussain Bin Sultan Ali.

No. 906. \* تشرید النوم بموعظة القوم \*

TASHRID-UL-NOUM BAMAUAIZUTH-AL-QAUM.

Substance, paper. Size,  $9\frac{1}{2} \times 6\frac{1}{2}$  inches. Number of pages, 514. Number of lines per page, 15. Mode of writing, Nastaliq. Condition, very badly injured. Appearance old.

Subject : Biography.

Author : Muhammed Bin Mohammed Jan-i-Jahan.

Extent : Incomplete.

Some of the folios of this manuscript are either missing or badly arranged and on account of its much injured condition, it is difficult to trace either the scribe or the date. It is a chronology of some of the Muslim divines and their greatness, in brief, expatiated.

The beginning cannot be stated as the first few folios are missing.

**Beginning :**

فیض ابتسام قطان مجامع ملکوت معطر گردد الخ \*

**End :**

الشیخ الکامل شیخ محمد انور بن شیخ منور رحمته الله علیهما  
محمد خان جهان ولد حاجي محمد انور قدس الله اسرا رهیم \*

No. 907. \* انتخاب قصص الانبياء \*

INTIQAL HASAS-UL-ANBIA.

Substance, paper. Size,  $8\frac{1}{2} \times 5\frac{1}{2}$  inches. Number of pages, 135. Number of lines per page, 13. Mode of writing, shikasta, Condition, injured. Appearance, old.

Subject : Theology.

Author : Not known.

Extent : Complete.



The first fifty-eight folios of this manuscript deal with the "Miraj" of Hazrath Muhammad, the Prophet of Islam, the matter being taken from قصص الانبياء نوري and bears a different date from the one noted above. The remaining folios deal with the titles and etc., of the Prophet, which also has been taken from the same book, viz., قصص الانبياء نوري

**Beginning :**

الحمد لله رب العالمين و الصلوة والسلام علي سيد المرسلين  
محمد وآله واصحابه اجمعين - بدانکه بخدمت ضعيف ذکر معراج شريف  
از کتاب قصص الانبياء نوري انتخاب برائے مشتاقان جمال باکمال  
و متصوران شب و روز حضور عالي تحرير نمود ... .. الخ \*

**End :**

اکنون پيچ قبيله از مرزندان او بيش نيستند \*

Dated 2nd Rabi-al-awwal, 1259 A.H.

**No. 908. \* منتخب****MUNTAKHAB.**

Substance, paper. Size,  $6\frac{1}{2} \times 4$  inches. Number of pages, 227. Number of lines per page, 9. Mode of writing, shikasta. Condition, a number of folios in the beginning have been very badly injured. Appearance, old.

Subject : Astronomy.

Author : Lutfullah.

Extent : complete.

This manuscript is an abridged Persian translation of خلاصه الحساب "Khulasat-al-Hisab", by Lutfullah Muhandis, dealing with astronomy, astrology and arithmetic. Folios 5 to 34 are very badly injured. The last fourteen folios deal with Arabic numerals, and how they are written.

**Beginning :**

الحمد لله رب العالمين و الصلوة والسلام علي رسوله محمد وآله  
واصحابه اجمعين اما بعد ميگويد لطف الله بهندس استاد احمد  
لاوري غفر الله له ..... الخ \*

**End :**

اعني چار جد راسخ كه دو باشد \*

Scribe, Ghulam Muhammad.

Dated, 24th Muharram, 1247 A.H.

## No. 909. شرح پنچ رتعات \*

## SHRARH-I-PANJ-RUQAT.

Substance, paper. Size,  $8\frac{1}{2} \times 5\frac{1}{2}$  inches. Number of pages, 290. Number of lines per page, 16. Mode of writing, Nastaliq. Condition, badly injured. Appearance, old.

Subject : Letters.

Author : Abdul Ahad.

Extent : Complete.

The first 75 folios, written in good nastaliq, of this manuscript are in prose, the rest, which is by a different hand, using a different ink, used written in shikasta, are in verse. It is an explanation of رتعات, or پنچ رتعه by Moulana Nuruddin Zahuri Tarshizi.

## Beginning :

اے درصفتت خس بدہاں اہل زباں  
درمتن جلالت ہمہ شارح حیراں

عذراں طوہار آہ خونین جگران جانگداز و بیدلان با نالہ دمساز  
مضمون قیامت مشہون یاد شاہدیت کہ ریحان خطان روزگار  
پرسبزی حسن ہوام گرفتہ سبزہ بیگانہ چمن جمالش ..... الخ \*

## End :

جرم بے اندازہ کلگون پوش  
و جہل آئینہ ادار \*  
صیقل توفیق من بدنام  
غفلت پروری \*

Scribe, Mohkam Beg.....

Dated, possibly 15th Jamadi-al-awwal, 1243 A.H.

## No. 910. نگارستان \*

## NIGARISTAN.

Substance, paper. Size,  $7\frac{1}{2} \times 4\frac{1}{2}$  inches. Number of pages, 428. Number of lines per page, 17. Mode of writing, crude nastaliq. Condition, injured mostly margin. Appearance, old.

Subject : Ethics.

Author : Not known.

Extent : complete.

This manuscript is divided into eight "babs" and attempted to be brought out on the lines of Gulistan of Saadi, in style, language and, etc.

**Beginning :**

منتہای بے منتہا خدایے بے ہمتایے را عز وجل کہ در تشدید  
بنایے حکمش عمل است و نہ تنقید قضایے حکمش ..... الص \*

**End :**

سود نہ زہد را زدلق کبود  
آنکہ حق را بخرقہ یانت کہ بود \*

No. 911. کفایۃ المومنین فی معجزات ائمتہ المعصومین \*

KIFAYAT-UL-MOMINEEN.

Substance, paper. Size, 9 × 5 inches. Number of pages, 395. Number of lines per page, 17. Mode of writing, nastaliq. Condition, injured in the margin. Appearance, old.

Subject : Theology.

Author : Mohammed Sharif.

Extent : Incomplete.

This manuscript is divided into 14 "babs" deals with the miracles of the Imams, معجزات ائمتہ \*. The first ten and the last folio having been lost they seem to have been replaced by new ones by Syed Rida Hussain, possibly with the help of his own copy of it.

**Beginning :**

حمد و سپاس نامحدود واجب الوجود پرا کہ خلقانرا بدین  
مبیین بہترین موجودات راہ نمود الحمد للہ الذی ہدانا لهذا و  
کنالہتہدی لولان ہدانا اللہ لقد جاءت رسل ربنا بالحق ..... الص \*

**End :**

کہ انشاء اللہ آن نیز عنقریب محصل خواہد شد \*

Scribe, Syed Rida Hussain.

Dated, 25th Ziq'a'dah 1273 A.H.

No. 912. کتاب مجمع القرس \*

KITABI-MAJMA-UL-FARS.

Substance, paper. Size, 9½ × 5½ inches. Number of pages, 467. Number of lines per page, 19. Mode of writing, nastaliq. Condition, much injured. Appearance, very old.

Subject : Lexicography.

Author : Muhammad Khasim "Sururi".

Extent : Complete.

This is the first edition of the Persian dictionary by the authors drawing for its matter freely from other standard works then available.

**Beginning :**

ابتدای کلام هر دانشمند مخاور و انتهای سخن هر خردمند پیر  
پرور شایسته و سزاوار است ... .. الخ \*

**End :**

من آنچه شرط بلاغت بانو می گویم  
تو (آنچه) از سخنان پندگیر و خواہ مال \*

Dated, 30th Ziq'a'dah 1030 A.H.

No. 913. رسالہ در علم جفر و رمل و دعوت اسماء عظام \*

RISALA-DAR-ILMI-JAFAR-O-RAMAL.

Substance, paper. Size,  $6\frac{1}{2} \times 5\frac{1}{2}$  inches. Number of pages, 294. Number of lines per page, 14. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject : Astronomy.

Author : Not known.

Extent : Incomplete.

The first 29 folios of this manuscript deal with علم جفر و رمل \* "Ilm-i-Jafr-o-Ramal", with 13th Jamadi-al-sani 1216 A.H. as its date. The last 126 folios deal with "Dawat-i-asmai-uzzam دعوت اسماء عظام" with 6, the Shawwal 1216 A.H. as its date. One or two of the opening folios of the former are missing and, therefore, it begins abruptly thus :—

**Beginning :**

اول و نصرة الخارج راباد دویم گرفته اند بدین ترتیب ... الخ \*

The second treatise begins as follows :—

جو امر سیوم در عمل دعوت اسماء عظام وغیره و شرائط آن  
و این مشتمل بر مقدمه و چند فصول است ..... الخ \*

**End :**

درجہ مشکل باشد حل آسان شد این امر کای است \*

No. 914. مباحث اضافت قوانین منطق \*

MABAHITH-E-IZAFAT QAWANEEN-I-MANTIQ.

Substance, paper. Size,  $10 \times 6\frac{1}{2}$  inches. Number of pages, 122. Number of lines per page, 26 in the first two folios and 13 in the other 59 folios. Mode of writing. Nastaliq, Condition, good but the paper has become brittle. Appearance, old.

Subject : Grammar and Logic.

Author : Ghulam Mahdi Khustar.

Extent : complete.

The first few folios of this manuscript deal with a literary discussion of اضافت "apostrophe" in the Persian Grammar by some unknown author but the author of the remaining folios is Ghulam Mahdi Khustar. The later 59 folios deal with قوانین منطق \* i.e., rules in logic.

Beginning : of the first part, i.e., "مباحث اضافت"

اضافت نسبت کردن چیزها بسوی چیزی ..... الخ \*

Beginning : of the second part i.e., "قوانین منطق"

انفصل طریقه که اختتام مقاصد کلی ... ..... الخ \*

End :

لهذا حصول یقین و عمل آن بهترین مقاصد است \*

Dated, 5th Muharram, 1275 A.H.

No. 915. مفائد جامی \*

AQAID-I-JAMI.

Substance, paper. Size,  $6 \times 4\frac{1}{2}$  inches. Number of pages, 95. Number of lines on a page, 11. Mode of writing, partly crude Nastaliq and partly Shikasta. Condition, badly injured. Appearance, old.

Subject : Theology.

Author : Maulana Jami.

Extent : Complete.

A collection of short theosophical poems on the Muslim creed by Jami. This manuscript is also known as, اعتقاد نامه \*

Scribe, Farrakh, S/o Mulla Ashraf Khurasani.

Beginning :

بعد حمد خدا و نعت رسول  
بشنو این نکته را بسمع قبول \*

End :

از روئے احتیاط برجا و اولی و انسب است \*

Dated, 15th Jamadi-al-Sani 1247 A.H.

No. 916. \* مثنوی یوسف زلیخا

MATHNAVI-E-YOUSUF-ZALEEKHA.

Substance, paper, Size,  $9\frac{1}{2} \times 5\frac{3}{4}$  inches. Number of pages, 279. Number of lines per page, 15. Mode of writing, crude nastaliq. Condition very badly injured. Appearance, old.

Subject : Romance.

Author : Abdul Rahman Jami.

Extent : Complete.

A romantic mathnavi with brief explanations and glossary noted below difficult words and phrases :—

Scribe, Syed Ataullah.

Beginning :

الہی غنیمہ امید بکشا  
گلے از روضہ جاوید بنمائے \*

End :

کہ ہست از ہر چہ گوئی خاموشی بہ

Date, 2nd Rabi-ul-Awwal 1143, A.H.

No. 917. \* مثنوی یوسف زلیخا

MATHNAVI-I-YUSUF-ZALEEKHA.

Substance, paper, Size,  $9\frac{1}{2} \times 5\frac{3}{4}$  inches. Number of pages, 278. Number of lines per page, 15. Mode of writing, nastaliq. Condition, injured in the margin. Appearance, old.

Subject : Romance.

Author : Abdul Rahman "Jami".

Extent : Complete.

This another copy of the romantic mathnavi in a better condition and with similar explanation of difficult words and phrases, etc., noted just below the text.

Beginning :

الہی غنیمہ امید بکشا  
گلے از روضہ جاوید بنمائے \*

End :

زبان را گوشمال . خامشی ده  
که هست از هر چه گوئی خامشی به \*

Scribe, Muhammad Sibghatullah.

Dated, 2nd Ziqā'idah 1242, A.H.

No. 918. \* فقه شیعہ

FIQH-E-SHI'AH.

Substance, paper. Size,  $9 \times 5\frac{1}{2}$  inches. Number of pages, 286. Number of lines per page, 15. Mode of writing, poor Nastaliq. Condition, badly injured. Appearance, old.

Subject : Jurisprudence.

Author : Not known.

Extent : Incomplete.

As some of the folios, atleast one on either end are missing, it is not possible to give either the name of author or scribe or the date of the manuscripts. It deals with tenets according to the Shiah community. The beginning of the manuscript cannot be quoted, as usual.

Beginning :

و در مطلق جهان گوید که \*

End :

صداق بدانکه ذکر صداق در نکاح \*

No. 919. \* مفتاح الجنان

MUFTAHUL JINAN.

Substance, paper. Size,  $12 \times 8$  inches. Number of pages, 381. Number of lines per page, 21. Mode of writing, crude Nastaliq. Condition, good. Appearance, old.

Subject : Theology.

Author : Muhammad Bin Mujir Bin Vajih Adib.

Extent : complete.

It is a work on Muslim Theology and moral Philosophy, especially on the ceremonies and outer observances of Islam, as prayers, invocations, etc., having 25 "babs", chapters, based on several books on "Tafsir" such as تفسیر منیر، تفسیر مغنی، تفسیر زاهدی and etc.

**Beginning :**

حمد بےحد و ثناء بےحد سر خالق احد و رازق صمد کہ ہرگزیدہ  
بشر را ہر کل مخلوقات قال اللہ تعالیٰ ... الخ \*

**End :**

نیکوئی برائے اودہ درجہ و معہوکنم از وے دہ بدی .....  
Scribe, Abdul Ali.

Dated, 18th Jamadi-al-Thani 1262, A.H.

**No. 920. \* مکاتبات علامی****MUKATABAT-I-ALLAMI.**

Substance, paper. Size,  $9\frac{3}{4} \times 5\frac{1}{2}$  inches. Number of pages, 676. Number of lines per page, 15. Mode of writing, mostly nastaliq though some folios are in crude shikasta. Condition, much injured. Appearance, old.

Subject : Letters.

Author : Abul Fadhal. \* ابرالفہل

Extent : Complete.

A judicious collection of official letters and refined prose writing of Abul-Fadhal bin Abd-al-Samad bin Afzal Muhammad (first edition) or daftar.

**Beginning :**

گونا گوں نیائش مرداور یرا کہ وجود بشر را از کارخانہ عذایف  
کسوت حیات ..... الخ \*

**End :**

شناسندہ گر نیست شوریدہ مغز  
نہ بہرہ شناکے زدینار نعر ..... الخ \*

Scribe, Shaik Mustafa.

Dated, Rabi-al-Awwal 1160, A.H.

**No. 921. \* چہار گلزار****CHAR GULZAR.**

Substance, paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2}$  inches. Number of pages, 198. Number of lines per page, 13. Mode of writing, nastaliq. Condition injured. Appearance, old.

Subject, Etymology.

Author, Nisari.

Extent, complete.



This is an advanced treatise on the Etymology, Syntax and Prosody of the Persian language by an anonymous grammarian, possibly a translation of some Arabic grammar by one Nisari.

**Beginning :**

بعد حمد بی حد ایزد صمد لم یلد ولم یولد و نعت سید امجد  
ضعف بندگان باری نذاری چنین گوید که روزی بنده را صاحب  
بلند اقبال دریا نوال ..... الخ \*

**End :**

Last few pages badly injured.

Dated, 9th Jamadi-al-Thani, 1245 A.H.

No. 922. \* نغم الهدی

"NAZMUL HUDA".

Substance, paper. Size,  $9\frac{3}{4} \times 6\frac{1}{4}$  inches. Number of pages, 99. Number of lines per page, 17. Mode of writing, shikasta. Condition, injured. Appearance, old.

Subject : Theology.

Author : Syed Mohammad Husawi Walih.

Extent : Incomplete.

This manuscript aims at the differentiation between 'حقیقت' 'طریقت' and 'شریعت' each of which is sub-divided into 8 to 11 'babs'.

**Beginning :**

زینت آغاز این فرخ کتاب  
گشت از حمد کریم مستطاب \*

**End :**

پس کلام و صمت اوهر در یقین  
نیست غیر از طاعت جان آفرین \*

No. 923. \* مفتاح الصلوة

MIFTAH AL-SALWAT.

Substance, paper. Size,  $9 \times 6\frac{1}{4}$  inches. Number of pages, 255. Number of lines per page, 11. Mode of writing, crude Nastaliq. Condition, good. Appearance, old.

Subject : Theology.

Author : Anonymous.

**Extent :** Gmplete.

A religious treatise on prayer, rites and observances in Islam. It has glosses on the margin and below the text. The author remains anonymous after mentioning that the work was written for one of his nephews named Sheik Ahmed bin Sulaiman.

**Beginning :**

الحمد لله رب العالمين والصلوة والسلام علي رسول محمد سيد الاولين  
والاخرين و علي آله واصحابه اجمعين بدان نيک بخت کند ترا  
حق تعالی که دانستن فرض بر هر مکلف فرض امدت و دانستن واجب  
واجب است و دانستن ..... الخ \*

**End :**

بسیارے از مسائل درین رسالہ بجمہت اختصار ترک نموده  
شد اینقدر بجمہت عمل کافی است \*

Dated, 1st Rabi-al-Awwal, 1270 A.H.

No. 924. • شرح قصیدہ بردہ •

SHARAH-I-QASIDAH-I-BURDAH.

Substance, paper: Size, 9 × 6 inches. Number of pages, 174. Number of lines, per page, 13. Mode of writing, shikasta. Condition, good. Appearance, old.

**Subject :** Eulogium.

**Author :** Ghazanfar bin Jafar Al Hussaini.

**Extent :** Complete.

An attempt in the persianat explanation of the well-known Qasidat-al Burda in Arabic, written by Sharf-al-din Abu Ubaidullah Muhammad Bin Syed Albuseri.

**Beginning :**

موزون ترین کلامی کہ ارکان بیت العمور  
قصیدہ سخن از و سالم است حمد و ثناء قادریست  
کہ نظم سلسلہ آفرینش از مطلع تا مقطع اثر قدرت اوست ... الخ

**End :**

مستدران ہاواز ہائے خوش و مراد و وام و استعزاز باران رحمت \*

Dated, 15th Ziqaidah, 1242 A.H.

No. 925. شرح فارسي بر كتاب الفرائض \*  
SHARH-I-PHARSI BAR KITAB-UL-FARAI DH.

Substance, paper. Size,  $9 \times 6$  inches. Number of pages, 380. Number of lines per page, 17. Mode of writing, shikasta. Condition, injured. Appearance old.

Subject : a commentary on Kitab-al-Faraidh.

Author : Mir Sheik bin Nur-al-din Muhammad Alburani.

Extent : Complete.

A Persian commentary on the Arabic work كتاب الفرائض \* with "division of property", both movable and immovable, and the share of each of the heirs upon one's death.

Beginning :

الحمد لله الذي جعل العلماء ورثة الانبيا ..... الخ

End :

و بالي مسايل در مطولات مذکور است \*

Scribe, Khader Ali.

No. 926. مفتاح الصيام \*  
MIFTAH-AL-SIYAM.

Substance, paper. Size,  $8 \times 5\frac{1}{2}$  inches. Number of pages, 122. Number of lines per page, 15. Mode of writing, beautiful Nastaliq. Condition, good. Appearance, old.

Subject, Theology.

Author, Muhammad Adam.

Extent, complete.

A translation into Persian of the observances of "fasts", "Taraveh", "Fītra", and Id-al-itr" taken from "Fatawa-i-Alamgiri" and "Bahr-al-raq" with a significance of each stated.

Beginning :

در حمد و احسان نثار باد بر حضرت مذن  
که برگزید شهر رمضان را ..... الخ \*

End :

و اگر خارج سد از مسجد وضو کرد و آمد و تکبیر گفت جایز  
است —

Dated, 7th Ramadhan, 1248 A.H.

## دستور شگرف \* No. 927.

## DASTUR-I-SHIGRAF.

Substance, paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2}$  inches. Number of pages, 148. Number of lines per page, between 13 and 15. Condition, good. Mode of writing, partly nastaliq and partly shikasta. Appearance, old.

Subject : Prosody.

Author : Bhupath Rai.

Extent : Complete.

It is a treatise in Persian on kinds of prose, poetry, including prosody and figures of speech in minute detail, the whole structure being based on Arabic Grammar for advanced students.

Beginning :

اے از تو براہل صنعت آمد تحقیق  
گر معنی نازک است و ز فکر دتبق\*  
این نامہ کہ نام یافت دستور شگرف  
امید کہ از قبول یابد تصدیق\*

End :

کلمات کہ باتصال الفاظ\*

ما قبل یک کلمہ معنی گوناگون دہد چون کلمہ مند کہ  
بمعنی خداوندے آید مثل خرد مند و دانشمند و دولت مند کلمہ بکاف  
فارسی معنی فاعلیت دہد چون خدمتگار و خداوند کار آموز کار آموز  
کار کلمہ در معنی صاحب چون ہنرور تاجور سخنور بہرہ ور گاہ  
این و اورا ساکن سازند چون کنچور تمام شد بہشتم جمادی الاول سنہ  
۱۲۲۷ ہجری\*

The above manuscript is possibly a copy of the following one bearing No. 928, as it abounds in mistakes committed by the copyist. This manuscript has a few pages more than the following one and consequently more matter than the original has.

Dated, 8th Jamadi-al-Awwal, 1227 A.H.

## دستور شگرف \* No. 928.

## DASTUR-E-SHIEGRAF.

Substance, paper. Size,  $8 \times 6$  inches. Number of pages, 143. Number of lines per page, 13. Mode of writing, partly Nastaliq and partly shikasta. Condition, injured marginally. Appearance, old.

Subject : Prosody.

Author : Bhupat Rai.

Extent : Complete.

The previous Manuscript bearing 927 as its No. 1 is most probably a copy of this. It deals with advanced Persian Grammar, the matter being based on some Arabic original. The year of the original should be 1154, A.H. as there is clear proof of its having been tampered with, i.e., changing 1154 into 1254. The paper and the hand change frequently.

**Beginning :**

اے از تو بر اہل صنعت آمد تحقیق  
 گر معنی نازک است وز فکر دتقیق \*  
 ایں نامہ کہ نام یافت دستور شگرف  
 امید کہ از قبول یابد تصدیق \*

**End :**

سخن را با زبانم آشنا کن  
 سخن با معنی رنگیں عطا کن \*  
 کلام را بشہرت آشنا ساز  
 اجابت با کلام ہمقریں ساز \*

Dated, 1254 A.H. 15th, Zilhaj.

No. 929. \* عقائد جامی

AQAID-I-JAMI.

Substance, paper. Size,  $9 \times 5\frac{3}{4}$  inches. Number of pages, 30. Number of lines per page, 9. Mode of writing, bold Nastaliq. Condition injured. Appearance, old.

Subject : Theology.

Author : Hazarat Jami.

Extent : Complete.

A short Theosophical Mathnavi by Hazrat Jami. It is exposition of the Muslim creed, also entitled \* اعتقاد نامہ The year of copying alone is given as 1285.

**Beginning :**

بعد حمد خدا و نعت رسول  
 بشعرو ایں نکتہ را بسمع قبول \*

End :

ہست دیدار حق اجل نعم  
و بہ انتہا الکلام وتم \*

No. 930. \* کنزالذائق

KANZ-AL-DAQAIQ.

Substance, paper, Size,  $12 \times 8\frac{1}{2}$  inches. Number of pages, 312. Number of lines per page, 21. Mode of writing, crude Nastaliq. Condition, injured Appearance, old.

Subject : Jurisprudence.

Author (of the translation) : Nasrullah bin Mohammad.

Extent : Complete Manuscript.

This is an abstract of الرافی Alwafi by Abul-Barakat Abdullah Nasafi. translated into Persian by Nasrullah bin Muhammad. It is also styled ترجمہ کنز فقہ حنفی. It deals with Muslim religions and civil law according to Hanafite School.

Beginning :

الحمد لله الذي اوضح مناهج الشريعة والامام و اورد مناهل التكليف  
..... الصغ \*

End :

پس دو نہم خاور را و یکت نہم عمر را بود \*

Scribe, Mohammad Sarwar bin Hasan Khan Sur.

Dated, 7th Jamadi-al-Thani, 1172 A.H.

No. 931. \* انشائی ہرکرن و کریمہ

INSHA-I-HARKIRAN AND KAREEMA.

Substance, paper. Size,  $9\frac{1}{2} \times 6$  inches. Number of pages, 146. Number of lines, Condition, injured marginally. Appearance, old.

Subject : Letters.

Author : Harkiran, son of Mathradas.

Extent : Complete.

The first ten (10) folios of this manuscript contain the well-known \* کریمہ Karima of Hazrath Saadi of Shiraz. The second forty folios contain the letters of Harkiran written at the suggestion thrown by his friends. These are divided into seven (7) "babs", the first one deals with letters addressed to Sultans, the second one relates to the issue of "Farmans", etc.

**Beginning :**

بعد از حمد و ثنائی مر حضرت قادر ذوالجلال والا فضال انکه  
عالم را از کتم عدم و اخفا بظهور آورده بر منصف حیات جلوه داد  
پس از تبلیغ \*

**End :**

نامه بنده درگار فلان بمحمدیان ملاذی عطاونت پناه رسانند \*

Scribe, Muhammad Ali Beg.

Dated, 12th Rabi-al-Awwal, 1222 A.H.

The rest of the folios contain \* آمدن amadan.

**No. 932. \* کتاب پنجم گنج \*****KITAB-I-PANJ-GUNJ.**

Substance, paper. Size,  $8\frac{1}{2} \times 6$  inches. Mode of writing, partly Nasta'liq and Nashkh. Number of pages, 11. Number of lines per page, 9. Appearance, old.

Extent : Incomplete.

Subject : Grammar.

Author : Not known.

An elementary Arabic Grammar written in Persian, divided according to the preface, into five (5) "babs", each according to the preface, into 5 (five) "fasls". The last five folios deal with the same subject but differently.

**Beginning :**

الحمد لله علي ما خلق الانسان واطلق له اللسان بكلمات مودعة  
من لغات ..... الخ \*

**End :**

و نیز الحاق آنست که مصدر ملحق و مصدر ملحق به موافق باشد \*

**No. 933. \* چهار گلزار \*****CHAR-GULZAR.**

Substance, paper. Size  $6\frac{1}{2} \times 4\frac{1}{2}$  inches. Number of pages, 170. Number of lines per page, 13. Mode of writing, Nasta'liq but the last pages are in Shikasta. Appearance, old.

Extent : Incomplete.

Subject : Grammar.

Author : Not known.

This manuscript by the unknown author deals with Grammar on a higher and much advanced level. As the first few folios are missing the author of it cannot be traced nor the beginning of the manuscript quoted.

No. 934. \* کتاب انشائے نعمتی

KITAB-I-NSHA-I-NI'MATI.

Substance, paper, Size,  $11\frac{1}{2} \times 7\frac{1}{2}$  inches. Number of pages 156. Lines, 15 on a page. Mode of writing, crude Nastaliq. Condition good. Appearance, old.

Extent : Complete.

Subject : Miscellaneous.

Author : Niyamatullah.

A very short collection of letters by Niyamatullah, a Jew, addressed to father, mother, sister, elder brother, younger brother, son, etc., found on the first six folios.

Folios 7 to 48 of this manuscript deal with some of the selections of Persian Poets put in alphabetical order. Besides, there are about 19 (nineteen) folios of matter on "Sufism".

**Beginning:**

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام علي  
رسوله واصحابه اجمعين بزده درگاه بدر اشتباه نعمت الله ببي اسرائيل  
نذر واز بند زره عرض ضمير منير خورشيد نظير ميگرداند ..... الص \*

**End :**

ايام بكم باد برب العباد \*

No. 935. \* شرح نام حق

SHARH-I-NAM-I-HAQ.

Substance, paper. Size  $8 \times 5$  inches. Pages, 445. Lines, 15 on a page. Mode of writing, Nastaliq. Condition, injured. Appearance, old.

Extent, complete.

Subject, Jurisprudence.

Author (i.e., Commentator) Iqthyar bin Gyasuddin al Hussainy.

اختيار بن غياث الدين الحسيني \*

This manuscript is a Persian commentary on مقدمه الصلوة or نام حق legal prayer, or decisions according to the Sunnite doctrine, with a preface. It is a sort of compendium of all the rites and observances of a faithful Sunnite.



**Beginning :**

یعنی ابتدا میکنم در حالیکه متدین و متبر کم بنام ذات  
واجب الوجود مستجمع جمیع صفات کمال که رحمتش شامل  
کافه خلایق است ... .. الص \*

**End :**

داور پرا باو گذارم به

نشوم چاره جور ز مهر کسان \*

(تاریخ تصنیف، نسخه دلکشی \*)

Dated 1079, A.H.

**No. 936. \* کتاب انشای خلیفه****KITAB-I-INSHA-I-KHALIFA.**

Substance, paper. Size  $9\frac{1}{2} \times 6\frac{1}{2}$  inches. Pages, 136 Lines, 17 on a page. Condition, injured marginally, Mode of writing, partly Nasta'liq and partly clear, Shikasta. Appearance, old.

Subject : Letters.

Author : Khalifa Shah Muhammad of Kannuj.

Extent : Complete.

The first four (4) folios of the manuscript deal with the Tafsir تفسیر on " سورة فاتحه \* " (a commentary on the opening of "Sura" of the Quran), written diagonally. Folios 5 to 45, deal with specimens of letters to illustrate the various branches of Epistolography. Part I consists of about 30 (thirty) miscellaneous letters, part II of 50 (fifty) literary letters, Part III, section (a) of congratulatory letters (b) of condolences and (c) of letters addressed to Badsha Jahanian, etc.

Folios 46 to 65, separately dealt with, with a new beginning deal with letters to high ranking persons. Folios 66 to 68 deal, in a different hand, with the efficacy of telling on heads " الجبار " with certain instructions for its successful practice daily.

**Beginning :**

متدایش و نیایش مر احدیرا که کاتب فصاحت بیان خرد  
دانش وراں از تحریر انشای ثنائے بیکرائش ..... الص \*

**End :**

و چون صفحہ رخسار نازنین زہرہ جبین منظور نظر دانا دلاں  
سخن آفرین باد \*

## No. 937. \* رنعات عالمگیري

## RUQ'AT-I-ALAMGIR-I.

Substance, paper. Size,  $8\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 96. Lines, 15 on a page. Mode of writing, Nastaliq. Condition, good. Appearance, old.

Subject : Letters.

Author : Shah Alamgir.

Extent : Complete.

This is a short collection of letters addressed to the second Prince Muhammad Azam Shah Bahadur and etc. by Shah Alamgir, on different topics.

## Beginning :

مکشف دانشوران عالی فطرت معلوم دشخوار پسندان والا  
خبرت باد کہ مہین پور خلافت و فرزند سعادت توام کنایہ از  
پادشاہ زادہ کلان سلطان محمد معظم المخاطب شاہ عالم بہادر و  
در بعض جا سلطان محمد اعظم شاہ بہادر پادشاہ زادہ دوم نیز  
بفرزند سعادت توام ملقب ..... الخ \*

## End :

جواب عالمگیر اَلانَ وَقَدْ عَصَيْتَ

قَبْلَ وَ كُنْتَ مِنَ الْمَفْسِدِينَ وَ جَوَاب \*

عالمگیر این است —

## No. 938. \* شرح فصول اکبری

## SHARH-I-FUSUL-I-AKBARI.

Substance, paper. Size,  $8\frac{1}{2} \times 6\frac{3}{4}$  inches. Pages, 418. Lines on a page, 11. Mode of writing, nastaliq and partly naskh. Condition, good. Appearance, good.

Subject : Arabic inflexions.

Author (Commentator) : Ahmed Ali alias Khuda Nawaz ibn Sultan bin Muhammad Fathabadi.

Extent : complete.

A commentary on the Perisan treatise on Arabic inflexion entitled Fusul-i-Akbari by Syed Ali Akbar or Kazi Akbar of Allahabad (as on the frontispiece of the manuscripts.)

**Beginning :**

آغاز میکنم این کتاب را خداوندي که بخشنده روزي با است  
در دنيا و آمرزنده گناه با است در عقبي و باينقدر دانسته شود وجه  
تقديم رحمان بر رحيم ..... الخ \*

**End :**

والله تعالى اعلم بحقايق الامور و هو خير علیم بما في الصدر \*

Scribe, Khader Husain Sayeed.

Dated 29th Rajjab, 1266 A.H.

رتعات ابو الفضل \* No. 939.

RUQ'AT-I-ABUL FADHAL.

Substance, paper. Size,  $8 \times 4\frac{3}{4}$  inches. Pages, 106. Lines, 15 on a page. Mode of writing, Shikasta. Condition, badly injured, Appearance, old.

Subject : Letters.

Author : Abul Fadhal.

Extent : Incomplete.

Some of the letters penned by Abul Fadhal of Akbar's Court addressed to rulers like Abdullah Khan Aurang, Shah Abbas of Iran, Ruler of Kashghar, Sherief-i-Mecca, King of France, Khan-i-Khanan, his Commander-in-Chief, etc., on different topics.

**Beginning :**

کو ناکون نیایش مرداوری را که وجود بشر را کارخانه عنایت  
کسوت حیات پرشانید ..... الخ \*

**End :**

در باب سر انجام راه حکم اشرف صادر شده بعلوه ظهور  
خواهد رسید \*

شرح لوائح و غیره رسائل \* No. 940.

SHARH-I-LAWAIH, ETC.

Substance, paper. Size,  $7\frac{1}{2} \times 4\frac{1}{4}$  inches. Pages, 266. Lines, 15 to 11 on a page. Mode of writing, Nastaliq and Naskh. Condition, Good. Appearance, old.

Subject : Sufism.

Author : Different authors.

Extent : Complete.

This manuscript consists of a large number of small treatises, the first one, **نا معلوم الاسم** consisting of 18 folios with fourth Rabi-al-Awwal 1253 A.H. as its date; the second one, **شرح الراجح** by Muhammad Sharif, consisting of 34 folios without date; the third one **غديمت الوقى** consisting of 11 folios with no date the fourth one **رسالة زاد الطالبين** another anonymous treatise consisting of 19 folios with date, another anonymous treatise consisting of 19 folios without date; the fifth one, **نا معلوم الاسم** \* consting of 3 folios the sixth one, a manuscript in rekhta, consisting of 3 folios and another **نا معلوم الاسم** \* by Muhammad Maqdoom the seventh one, **طلب صراط المستقم** or **طريق القويم** consisting of 34 folios, without date and author's name the eighth one, **ميزان المعاني** consisting of 12 folios anonymous and without date, and the ninth and the last one consisting of 2 folios only by Shaik Abdul Haq and without date are treatises on "Sufism".

As the number of treatises is a large one, the beginnings of all are hard to be cited.

**Beginning :**

الحمد لله رب العالمين و الصلوة والسلام على محمد و آله  
و اصحابه ..... الخ \*

**End :**

و مطالع كتب صاحبان اهل \*

No. 941. \* ديوان اميد

DIWAN-I-UMID.

Substance, paper. Size, 11 × 10 inches. Pages, 311. Lines 13 to 10 on a page. Mode of writing, Shikasta of crude Nastaliq. Condition, restored copy. Appearance, good or new.

Subject : Poetry.

Author : Muhammad Rida Qhizilbaksh.

Extent : Incomplete.

This is a restored copy of No. 6. The transcription of this manuscript is believed to have started from page 124 of the original, possibly on account of the very bad condition which the same is. It consists mostly of lyrical poems.

The beginning is, therefore, noted as is usual with the description of any manuscript, old or new.

**Beginning :**

سرا سر به مهر و ماه گردیدیم دنیا را \*

**End :**

گو آن زبان کہ عرض کنم مطلب کیسے \*

**No. 942. \* جام جم**

JAM-I-JAM.

Substance, paper. Size  $11 \times 9\frac{1}{4}$  inches. Pages, 44 folded Lines, 17 to 19 on a page. Mode of writing, Nastaliq. Condition, restored copy. Appearance, new.

Subject : Biography.

Author : (possibly) Syed Ahmad Khan.

Extent : Incomplete.

With the exception of a few folios in the beginning and the end in prose, the rest deal with the names of some of the kings of Delhi, their parentage dates of births and deaths, community they belong to, duration of each one's regime etc., noted on long paper folded to suit the size of the books.

**Beginning :**

از آنجا کہ کلزمین خیرالبقاع دہلی کہ پتارہ ازاں از وقت  
کل کردن نہال دولت شاہ جہاں بادشاہ صاحبقران ثانی ..... الخ \*

**End :**

جام جم اسف \*

**No. 943. \* رسالہ فراءمین و عرائض**

RISALAH-E-FARAMIN-O-'ARAIDH.

Substance, paper. Size,  $11 \times 10$  inches. Pages 64. Lines, 15 on a page. Mode of writing, Poor Nastaliq. Condition, restored copy. Appearance, fair being a transcribed copy.

Subject, : Letters.

Author : Not known.

Extent : Complete.

This is a short collection of عرائض "petitions" by men like Namdar Khan and Motaabar Khan and فرامین "Royal Orders" issued by Alamgir, Shah Jahan, etc., the collector remaining anonymous.

**Beginning :**

نقل عرضداشت نامدار خان کہ بدرگاہ عالمگیر مالک متان  
معروضہ داشتہ بود آنکہ عرضداشت مرید مرشد پرست جاں سپار  
محمد نامدار ندائے دلکشای انا فتحنالک فتحا مبینا ..... الخ \*

**End :**

خصوصاً این پیر غلام تابندہ و پایندہ بادہ \*

رساله فرامین و عرائض<sup>۱</sup> سلاطین \*

RISALAH-E-FARAMIN.

Substance, paper. Size  $10\frac{1}{2} \times 9\frac{1}{2}$  inches. Pages, 120. Lines 11 on a page. Mode of writing, good. Condition, good. Appearance, new.

Subject : Letters.

Author : Anonymous.

Extent : Incomplete.

A restored copy of the work described under D. No. 256. A descriptive Catalogue of Islamic Manuscripts, Vol. I., pages 352 to 353.

This is a compilation of petition of both royalty and nobility to Mughal Emperors, Jahanger, Shah Jahan and Aurangzeb with their respective replies and Faramins., such as :

۱ — صورت عهد نامه که از جانب سلطان ابو الحسن نظام پادشا<sup>۲</sup> و در جواب فرمان محتوی بر ارسال تعهد نامه از جانب سلطان ابو الحسن بعالمگیر بادشاه نوشته شد \*

۲ — از جانب سلطان ابو الحسن بعالم گیر پادشاه نوشته \*

۳ — از جانب ابو الحسن قطب شاه بشاه سلیمان بادشاه ایران نوشته \*

۴ — فتح نامه که بعد شکست دلیبر خاں و بهلول خاں تعلقه داراں کرناگٹ نوشته \*

۵ — عهد نامه که از جانب سکندر عادل شاه بفرموده ابو الحسن قطب شاه نوشته \*

۶ — فرمان واقع نویسی فرمان همایون شد \*

۷ — فرمان جهانگیر بشاه جهان و نامه شاهجهان در جواب جهانگیر \*

۸ — نامه شاه عباس ثانی مضروب مرزا مقیم صاحب — عبداللہ قطب شاه \*

۹ — نقل فرمان شاه جهان بادشاه بنام عبداللہ قطب شاه \*

۱۰ — نشان عالمگیر بادشاه در ایام پادشاه زادگی بنام عبداللہ قطب شاه \*

۱۱ — از جانب سلطان محمود به عبدالله قطب شاه در باب  
تید نمودن معظم خان و اظهار مهر بانیها در باب تشویش ندادن  
بمردم ولایت و فلاح کرناٹک و درستگی آنجا \*

**Beginning :**

عرضه داشت فدوی درست خواه و مرید موروثی درگاه سلاطین  
سجده گاه بعد از قیام بلوازم عبودیت و ادائی سجده اخلاص  
و اقدام بشرائط فدویت \*

**End :**

فصائل مآب لایق العنایت و المرحمتہ ملا عبد .....  
بر قطع عرضه داشت کہ آن قطب فلک .....  
—————

**No. 945. رسالہ فرامین و عرائض سلاطین \*  
RISALAH-E-FARAMIN.**

**Substance, paper.** Size,  $10\frac{1}{2} \times 9\frac{1}{2}$  inches. Pages, 120. Lines 15 on a page. **Mode of writing, good.** Condition, good. Appearance, new.

**Subject, letters.**

**Authors, Anonymous.**

**Extent, incomplete.**

A restored copy of the work described under D. No. 257 (a) in over Descriptive Catalogue of Islamic Manuscripts, Volume I, page 353.

An anonymous collection of letters and orders exchanged between the Mughul Emperors and their mandates in Deccan. It contains Firmans to Nawab Asif Jah of Deccan and a letter of Nawab Asif Jah addressed to Abdul Nabi Khan, the Governor of Cuddapah.

**Beginning :**

منشور جہاں مطاع و مباشر گردوں ارتفاع بنام آصفجاہ صادر  
گردید شکر حضرت ملک الہاب \*

**End :**

بتقدیم آن را افضل عبادات، میدانند میر میر سلطنت نامداری  
از افق ابھت کامگاری ماطع و لامع باد \*

رساله فرائض و عرائض سلاطین \*

RISALAH-E-FARAMIN.

Substance, paper. Size,  $10\frac{1}{2} \times 9\frac{1}{2}$  inches. Page 79. Lines 15 on a page  
Mode of writing, good. Condition, good. Appearance, new.

Subject, letters.

Author Anonymous.

Extent, complete.

A restored copy of the work described under D. No. 258 in our Descriptive Catalogue, Islamic Manuscripts of Volume I, pages 354-55.

It contains a very interesting and highly important collection of letters to great rulers like Shah Tahmasp (930-984 A.H. 1524-1567 A.D.) and Mughul Emperors, compiled by Chaplarm for Nawab Walajah Umdatul Mulk Sirajuddoulah Anwaruddin Khan such as :

- ۱ — محمد همایون پادشاه که بعد شکست یافتن از شیر شاه به شاه طهماسب والی ایران نوشته \*
- ۲ — فرمان عالی شان محمد جهانگیر پادشاه که به دستخط بشاه جهان بهادر قلمی فرمودند و جواب از شاه جهان در نظم \*
- ۳ — فرمان عالی شان صاحب قران حضرت شاهجهان بنام نامی محمد اورنگ زیب عالمگیر به دستخط خاص تحریر یافت و جواب از عالمگیر \*
- ۴ — رقع دستخط خاص شاه جهان بنام پادشاه عالمگیر \*
- ۵ — شقه دستخط خاص محمد اکبر اورنگ زیب بنام شاهزاده محمد اکبر و جواب از شاهزاده محمد کمر \*
- ۶ — فرمان والا شان حضرت ظل سبحانی محمد جهانگیر پادشاه بنام مهابت خان و جواب از مهابت خان \*
- ۷ — تفحص کیفیت رمیدن نادر شاه بدارالخلافه و موافقت پادشاه هند \*
- ۸ — سند نظامت دکن بنام نواب نظام الدوله بهادر از حضور پرنور شهنشاهی ظل الله شاه عالم بهادر \*



Apart from the letters of the Mughul Emperors addressed to enable like Nizam-ul-Mulk Asif Jah, Shah Shujah, and others. It also contains some trustworthy chronograms on historical events like :

نکته از فتح جنجی یادگیر  
 باز و فرزند شنبها شد اسیر \*  
 سنه ۱۱۰۰ع \*

**Beginning :**

والا جایی که کلیم معجز بیان معانی بخطبه خوانی مدح  
 و ثنائیش بر منبر بلند پایه قلم ذوی المعراج و فلک دست گاهی  
 ..... الخ \*

**End :**

روز مبارک یکشنبه بستم شهر ربیع الثانی ۱۱۸۶ هجری مطابق  
 سال دوازدهم از جلوس والا زینت اتمام و صورت اختتام  
 یافت بمنه کرمه \*

No. 947. \* ضیاء القلوب \*

DHIYAUL QULOOB.

Substance, paper. Size,  $10\frac{1}{2} \times 9\frac{3}{8}$  inches. Pages 177. Lines 12 on a page. Mode of writing, good. Condition, good. Appearance, new.

Subject, Theology.

Author, Ibn-e-Shaik Abdul Lateef Faruqi.

Extent, incomplete.

It is transcribed copy of a borrowed manuscript.

A commentary in Persian on the famous work "Siraj-ul-Absar" containing questions of Ali Mutqi and answers of Abdul Malik Sajavandi by one Ibn Shaik Abdul Lateef Faruqi in obedience to the command of his Murshad Syed Shahabuddeen for the benefit of all concerned. The questions and answers are of religious character, for both are based on Quran and Traditions of Prophet Muhammad (peace be on him). It gives an interesting and informative reading on a variety of subjects, men and matters concerned with the religion of Islam. Date not known.

**Beginning :**

الحمد لله الذي زیر قلوب الارباب بانوار الوفاق الخ \*

**End :**

برائے مارگزیده بکار آید بمر بادشاهان دیگر را میر نیست  
 نیز آورده اند کہ الخ \*

No. 948. \* مثنوي تیمور نامہ

MATHNAWIL-E-TAIMURNAMAH.

Substance, paper. Size,  $10\frac{1}{2} \times 9\frac{1}{2}$  inches. Pages, 212. Lines 20 on a page.

Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Abdullah Hatifi.

Extent, complete.

A restored copy of the work described under No. 101 of our Descriptive Catalogue of Islamic Manuscripts, Volume I, page 241.

It is the famous mathnawi of Persian epic poet of Mauntana Abdullah Hatifi of Jam (Jami's nephew), who died in A.H. 927 = A.D. 1521, on the warlike exploits of Timur, an invitation of Nizami's Iskandarnama styled as Taimur namah \* تیمور نامہ or some times as Zafar namah-i-Taimuri. \* ظفر نامہ تیموری

This poem is also styled by the poet as تیمر نامہ a contraction of تیمور نامہ \*

شدند این فریقان فرخنده رای

بسوی تیمرنامہ ام رہنمائی \*

In the introduction, Hatifi, after praising Firdusi (A.D. 321-411 = A.D. 933-1020), boasts that he is by no means inferior to Khaqani (A.H. 500-582 = A.D. 1016-1186) and Anwari, the great Qasida writer (d. A.H. 587 or 585) A.D. 1189 or 91; nor can Kushrau (A.H. 651-725 = A.D. 1253-1325) and Hasan (A.H. 651-727 = A.D. 1253-1327) surpass him in Gazals. He further adds that Alexander and Timur were the only two mighty conquerors of the world, and that Nizami (A.H. 535-599 = A.D. 1140-1206), has sung the praise of the former, while he has chosen the latter to be the hero of his present poem. Thus he says.

ز اولاد آدم دو صاحبقران

گرفتند گیتی کران تاکران \*

تمر خاں و اسکندر فیلسوف

یکی شاه ایران یکی شاه روس \*

وظامی که کان سخن را برفت

بوصف سکندر بسی اهل سفت \*

بود بحر شعر مرا نیز در  
که ریزم گهرها بوصف تهر \*

Apart from this work there are three epic poems of the poet which he enumerates in this work on page 209 thus :

گرفتم رلیای و مجنون نخست  
وز آن صورت دعویم شد درست \*  
شدان نقش فرخ جو گیتی پسند  
زشیری و خسرو شدم نقشبند \*  
جو باز آمدم زان مهمون سفر  
موی هفت منظر نگندم نظر \*

While remarking that the Sikandar Namah of Nizami is more a romance and fabulous story than a historical fact, he observes that the account of Timur given in his Mathnawi is based on reliable and historical sources, are of which he names as Zafar Namah—

چونیدم دران قصه برفروغ  
ظفر نامه یافتم بی دروغ \*

By this Zafar Namah the poet evidently means the Zafar Namah, the well-known history of the reign of Timur from his birth to his death (A.H. 736—807 = A.D. 1336—1405), completed in A.H. 828 = A.D. 1424 by Sharaf-ud-Din Ali Vazdi (d. A.H. 858 = A.D. 1454). The occurrence of the name Zafar Namah in the verse quoted above probably based many to apply that title to the present poem of Hatifi. Thus in the Haft-Iqlim it is called Zafar Namah-a-Taimuri ظفر نامه تیموری and in Berlin Catalogue, the poem is called Zafar Namah Manzum ظفر نامه منظوم [page 891, No. (908).] This Mathnawi has been lithographed in Lucknow under the title Zafar Namah-e-Hatifi ظفر نامه هاتفی \* in 1869 A.D.

An interesting account of author's life is as follows :

Maulana Abdullah Hatifi مولانا عبد اللہ ہاتفی \* born in Khirjird in the province of Jam, was a nephew of the great celebrated Persian poet Abdur-Rahman Jami. All his biographers unanimously admit that Hatifi was a great masnawi writer, and excelled his contemporary poets. Once his uncle Jami put him to test when he requested permission to write the Khamsah in imitation of the great Persian poet Nizami, by

asking him to compose few verses in answer to four of Firdausi's satirical verses. A born poet that he was, his answers won the admiration of his uncle and had this blessings to go on with his work. Thus he started writing of his another famous work Layla-o-Majnun with an opening line of Jami's work as an auspicious sign.

Shah Ismail of Persia while on his return from the conquest of Khurasan, paid a visit to his secluded garden, and made a request to verify his conquests. The poet agreed, but as ill luck would have it believed only to compose a thousand verses of the intended poem, which had it been completed, says Sain Mirza, would have surpassed all his other mathnawis. (A copy of this unfinished poem is mentioned in the St. Petersburg Catalogue. page 353) of the projected Khamasah, the four, however of Hatifi's poems are extant viz., this work Taimur Namah \* شمع و شمعون و خسرو \* Shireen-wa-Khursru , \* تيمور نامہ \* Laila-o-Majnu \* \* \* \* \* and Hafat-Manzar \* \* \* \* \* Hatifi died in the month of Muharram A.H. 927 = A.D. 1521. Amin Razi quotes the following versified Chronogram of Hatifi's death, which he says, was composed by a relative of the poet :—

تاریخ فوت او طلبیدم ز عقل گفت  
از شاعر شہان و شہ شاعران طلب \*

For notices on the poet's life and works, please see : Ethe ; India Office Library, Cat. Nos. 1398—1416, Bankipare Library Cat., Vol. II Nos. 222—225 and Sprenger, Oude Cat., page 421, etc.

**Beginning :**

بنام خدائے کہ فکر خرد.  
نیارد کہ تا کذبہ او پی برد \*

**End :**

الہی جو این نقش فرخ نہاد  
بہ آخر رسید آخرش خیر ہاد \*

No. 949. \* رسائل الاعجاز

RASAIL-AL-IJAZ.

Substance, paper Size,  $10\frac{3}{4} \times 9\frac{3}{4}$  inches, pages 103. Lines 26 in a page. Mode of writing, good. Condition, good. Appearance, new.

Subject: Epistolography.

Author: Amir Khusrow Dehlawi

Extent, incomplete.

A restored copy of the work described under D. No. 236 in our Des. Cat. of Islamic Mss. Vol. I, page 335.

A short note on this work has been given in the above description and for a biographical sketch of the author, see No. 954 (b) of this Volume.

This has been lithographed in Lucknow in 1865. The whole work with five Risalas is available in the India Office Library, London, and the same has been lithographed in 1876 under the title. اعجاز خسروی \*

**Beginning :**

الرسالة الاولى في المغرور والمركبات مشتمل على عشرة  
خطوط .....

**End :**

بیہی ہر آن سفینہ کو سازش بصنعت  
چوں تختہائے کشتی بر رخنہائی بے حد \*  
تم الرسالہ الاولی من رسائل الاعجاز بعون اللہ و توفیقہ تاریخ ۱۱  
شہر رجب المرجب سنہ ۱۲۹۷ ہجری بخط مشورہ \*

مثنوی مردت نامہ \* No. 950.

**MATHNAWI-E-MAWADDAT NAMA.**

Substance, paper. Size,  $10\frac{3}{4} \times 9\frac{3}{4}$  inches. Pages 193. Lines 17 on a page, Mode of writing, good. Condition, good. Appearance, new.

Subject: Poetry.

Author: Mir Ismail Khan Abjadi. میر اسماعیل خان ابجدی \*

Extent: Complete.

A restored copy of the work described under D. No. 146 in our Desc. Cat. of Isl. Mss., Vol. I. Page 272.

It is an interesting, romantic, love story of a hero by name Humayun, the son of Shah Rukh, who fell in love with Sitara, a famous maiden of superb beauty, and his adventures with his love to get her married. It is one of the Great Mathnawis of the celebrated Persian and Urdu Poet of Deccan, Mir Muhammad Ismail Khan Abjadi, the author of famous mathnawi "Anwar Nama" and the tutor of Nawab Anwar Khan's son and successor, Nawab Muammad Ali.

**Beginning :**

خداوندا منور کن ضمیرم  
بختدان چوں چمن خاک، صمیمم \*

در رحمت برویم باز گردان  
 زبانم را کلید راز گردان \*  
 نور عشق روشن کن چراغم  
 گلستان کن دل از گلهاے داغم \*

End :

سپند آتش آذر پرستان  
 شمیم گلشن دلہائی مستان \*  
 رفیق عاشقان بادا مہ و سال  
 انیس گلرخاں حور تمثال \*  
 زبانم را دعا چوں کرد رنگین  
 اثر جو شید جو معنی ز آمیں \*

No. 951. \* دیوان فطرت

DIWAN-E-FITRAT.

Substance, paper. Size,  $10\frac{1}{2} \times 9\frac{3}{4}$  inches, Pages, 70. Lines 17 on a page. Mode of writing, good, Condition, good. Appearance, new.

Subject : Poetry.

Author : Mir Muizzuddin Musawi Khan Fitrat.

میر میرالدین موسوی خان فطرت \*

Extent : Complete.

A restored copy of the work described under D. No. 37 in our Desc. Cat. of Isl. Mss.—Vol. I, page 182.

Mir Muizzudin Muhammad Fitrat was born in Persia in the year 1050 A.H. Not only a man of literary taste and high sense of criticism, but himself a great poet and a patron of Persian poets, he left Iran for India in the reign of Awrangazeeb Alamgeer, the Great Mughul ruler of India. Alamgeer was much impressed by his unique poetic talents and rewarded him with the title "Musawi Khan". Thus he changed his takhallus from "Fitrat" to "Musawi". He was a contemporary and close friend of three great Persian poets of India during the reign of Alamgeer, namely Muhammad Afdhal Sar-khush محمد افضل سرخوش (died A.H. 1127), the author of the famous esteemed work کلمہ اسد الشعرا (an account in alphabetical order of the poets of reigns of Jhangeer and Alamgeer, most of whom he knew personally a source of

information on the life and works of Fitrat, Mirza Mohammad Ali Maher (died A.H. 1089) famous for his *بهامی ماهر* \* who was a teacher of Sar-Khush and a close friend of Fitrat, Mirza Mohammad Rasiq \* *بهامی راسق* \* (died 1107 A.H.) the author of *بهامی راسق* \* who had great respect of Fitrat's literary talents. Fitrat died on 1106 A.H. = A.D. 1694-95 (not on 1101 as given by Sprenger on page 109) according to this Chronogram on his death, *معزالدين موسوی رفعت* \* He got another work called *Gulshan-i-Fitrat* \* *گلشن فطرت* \* which served as an authority to Sar-Kush in writing his *کلمات الشعرا* \*. For detail notes on his life works of please see "History poets of South India" by Muhammad Munawar Gawhar, pages 30, 31 and 32.

**Beginning :**

به پدري شد فزون داغ محبت جسم زارم را  
خزان گل زر افشان کرد اوراق بهارم را \*

**End :**

بمبادش آمدم آخر بتقریب فراموشي  
کشیدم حلقه در گوش فغان از مهر خاموشي \*  
چهارم شهر رمضان المبارک سنه ۱۱۴۳ هجری \*

No. 952. *دیوان کوکبی* \*

DIWAN-E-KAWKABI.

Substance, paper. Size,  $10\frac{1}{2} \times 9\frac{1}{2}$  inches. Pages, 77. Lines, 15 on a page. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author: Qhabad Baig Kawkabi. *قباد بیگ کوکبی* \*

Extent: Complete.

A restored copy of the work described under D. No. 46 in our Desc. Cat. of Islamic Mss., Volume I, page 190.

Qhabad Baig Kawkabi was born in Iran, was under the services of Shah Abbas of Persia. The Great Persian Emperor was so much impressed by his poetic talents that he always kept him at close quarters for a long period. When he left Iran for India, he found a ready welcome in the Court of Qutub Shah, the ruler of Goulkunda, where, by his merits and learning, he became his Court poet, had a

Mansab and a Jageer, where he lived and died in peace in the year 1030 A.H. and is buried in the monastery of Meer \* دایره میر \* please see, "History of poets of South India" by Muhammad Munwar Gawhar page 26.

هر چه بام رنگت به معشوق بود معشوق است  
نقص عشق است که پروانه به مهتاب نرسد \*

با کائنات کردم ازان دوستی که یار  
در هر دایه که جلوه کند در دل من است

Beginning :

بسم الله العليم الرحمن الرحيم  
رفته از دامن بر نهج مستقیم \*

End :

تازه عروس چمن ز غنچه فرگس  
کاغذ طومار یافت بهر حمائل \*

No. 953. دیوان احمد قلندر \*

DIWAN-F-AHMED QALANDAR.

Substance, paper. Size,  $10\frac{1}{2} \times 9\frac{3}{4}$  inches. Pages, 184.. Lines 16 on a page. Mod of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Ahmed Qalandar.

Extent : Complete.

A restored copy of the work described under D. No. 4 in our Desc. Cat. of Isl. Mss., Vol. I, page 154.

An anthology of the poems of Ahamed Qalandar arranges in alphabetical order.

Beginning :

یارب چه جمالست رخ پیمبران را  
گر ماهی در آوند بیکم اعظم سران را \*

End :

قلندر شجره نار است و آب است  
قلندر ذات پاک حق تعالی است \*  
قلندر شوکند احمد قلندر  
قلندر را همی کار است بهتر \*



No. 954. \* رسیلتہ النجات

WASEELAT-AL-NAJAT.

Substance, paper. Size,  $13\frac{1}{2} \times 9\frac{1}{2}$  inches. Pages, 22. Lines 17 on a page. Mode of writing, good. Condition, good. Appearance, old.

Subject : Theology.

Author : Shah Abdul Aziz.

Extent : Complete.

A short tract of theological import, on same contravertial issues between the two main sects of Islam, the Sunnis and Shi'as while an honest-seeker of truth and salvation is perplexed and confused on the arguments of both the sects, the author, Shah Abdul Aziz gives an excellent answer to it in the light of Quran and Traditions, and requests a believer to follow his answer for the said purpose. It is an interesting and informative treatise on this subject.

Shah Abdul Aziz Dehlawi is the most popular Traditionalist of India, and is one of the great theologians that India has ever produced.

The other works in this volume are (1) Ruqaat-e-Baidil (2) Diwan-e-Amir Khusru described below.

Beginning :

الْحَمْدُ لِلَّهِ حَقَّ حَمْدِهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى حَبِيبِهِ وَحَنَدِهِ اَللّٰهُمَّ  
..... يا

End :

مولانا عبدالعزیز قدس اللہ درۃ العزیز فی اثبات مذهب اہل  
سنت و بطلان مذهب الشیعہ بآیات کلام اللہ العلم و اقوال اہلبیت  
نبی علیہ السلام - تمت تمام شد بتاریخ بیت و ششم ماہ محرم روز  
شنبہ ۱۲۴۹ھ نبی صلی اللہ علیہ وآلہ و صحبہ وسلم آمین یا رب  
العالمین \*

No. 954 (a). • رتعات بیدل

RUQA'T-E-BAIDIL.

Substance, paper. Size,  $13\frac{1}{2} \times 9\frac{1}{2}$  inches. Pages 88. Lines 19 per page. Mode of writing, good. Condition, good. Appearance, old.

Subject: Belles Letters.

Author: Abdul Qadir Baidil.

Extent: incomplete.

The correspondence of Mirza Abdul Qadir Baidil, the greatest of the Persian poets in India during the last century, containing chiefly letters addressed to Shukr allah Khan \* شكر الله خان and his two sons Aquil Khan \* عاقل خان and Shakir Khan \* شاکر خان Mirza Abdul Qadir Baidil bin Mirza Abdul Khaliq \* مرزا عبدالقادر بیدل بن مرزا عبدالخالق who originally belonged to the Turkish Chagatai's tribe of Arabs, was born at Akharabad [Azimabad (Patna)] in A.H. 1054 = A.D. 1644. He was a great scholar and master of two languages Persian and Turkish, and left several works both in prose and poetry. He was of Great Stature, and according to some authorities, at first adopted the Takhallus of Ramzi. He spent his last days in Delhi, where he died on Thursday, the 4th Safar, A.H. 1133 = A.D. 1720. Besides the work under description he is the author of several important prose works, for instance the *Behar-e-Nakhat* (anthology of Persian poetry), the *Nakhat* (or subtle thoughts), the *Chahar-e-Nakhat* etc. And besides his *Diwan-e-Baidil* he composed several mathnavis, viz.

(۱) محیط اعظم (۲) طلسم حیرت (۳) گلگشت حقیقت (۴) طرز معرفت  
(۵) عرفان وغیره \*

These letters are also included in *Kalimat-e-Baidil* or *انشاء بیدل* but their usual title is *Riq'at-e-Baidil* \* رقعات بیدل. Copies of the same work are described under the title *انشاء بیدل* in our Desc. Cat. of Islamic Mss., Volume I on pages 318, 319, and 320.

#### Beginning :

عجز مراتب حمد و ثنا تسلیم بارگاه صمدی ک خامه را در  
معرکه آغاز ثنائیش از نقطه سرعجز انداختن \*

#### End :

مال آنقدر فراموش نه بود که بعرض مبارکبادی خود را از  
یاد آوردن مراتب نیاز تواند شمرد و خربوزه امسال بے حلاوت نعمای  
وصال آن همه تلخی نداشته که بر تصور آن دندان موشی \*

No. 954 (b). دیوان امیر خسرو \*

DIWAN-E-AMIR KHUSRAU.

Substance, paper. Size,  $13\frac{1}{2} \times 9\frac{1}{2}$  inches. pages, 386. Lines 19 on a page. Mode of writing, good. Condition, not bad. Appearance, old.

Subject : Poetry.

Author : Amir Khusrāu.

Extent : Complete in the end.

A slightly injured copy of Khusrau's Diwan with a few pages missing in the beginning. It is a collection of minor lyrical poems, with some Kitās and fands at the end, gathered as is usual in copies of Amir Khusraus works, from all the four older Diwans of the poet, introduced with a kasidah beginning on Fol. 5 *حمد رانم در زبان الله رب العالمين . . الخ \** The preface and the initial poem of this manuscript are the same given in his second Diwan *وسط الحيرة \** (See A. Sprenger, Page 468). The first 155. Ghazals are not in alphabetical order, while the first alphabetical Ghazal begins on Fol. 95 (a) :

بر که زیر پیر بن بیزد مرا  
مردۀ زیر کفن بیزد مرا \*

This manuscript also contains Qasidas mostly devoted to the praise of the poet's spiritual guide Nizam-ud-din Auliya, Sultan, Mu'izzud-din Kayqubad, Jalal-uddin Fairuz Shah, 'Ala-uddin Muhammad Shah, etc. (Fols. 57 to 62). There is mathnawi in praise of a campaign of Sultan Ghyasuddin (Fol. 80). Rubaiyyat and baits begins on Fol. 176. Not dated. Scribe not known. A short biography sketch of the poet is added below for many reference.

Yamin-ud-din Abul Hasan Amir Khusru.

یمین الدین ابوالحسن امیر خسرو الدهلوی بن امیر سیف الدین  
محمود الشمس البلخی \*

was one of the greatest musicians and the most famous Persian poet in India. His father, Amir Sayf-ud-din Mahamud Shamshi Lachin, one of the chiefs of the tribe of Lachin, came to India from Hazarah (near Balkh), became one of the nobles of Empire, and settled down in Patyli (Muminabad), where the poet Amir Khusru was born in A.H. 651 = A.D. 1253. When he was eight years of age, he was introduced to the famous celebrated Saint, Nizam-ud-din Auliya by his father and at the age of nine, he lost his father, who fell in battle near Allahabad. His brother 'Izzaldyn Alishah succeeded to the post of his father, and the father of the young poet was placed under the care of his maternal grand father Imad-ul-Mulk, who was responsible in educating him and making him a great Persian scholar. After completing his twentieth year Khusru stayed with Kishlu Khan, brother of Sultan Ghyas-ud-din, and afterwards entered the service of Bagra Khan, the youngest son of that prince. At a latter age, the poet with his friend Hassan, entered the services of prince Mohammad Sultan Khan, a son of Ghiyath-al-din Balban, who was then the Governor of Multan, as a keeper of the Quran as *مصحفدار \** and his friend Hassan as a keeper of

the Ink stand **دنداندار** After the death of his patron he came to Delhi and entered the service of Amir Ali, and subsequently he was admitted to the Court of the Emperor Jalaluddin Khilji. He came into prominence under Giasuddin Tuglaq Shah, whom he accompanies in his march to Bengal, and to whom he dedicated his Tugluq Namah. While the king was staying at Lokhanawty the news of the demise of Nizamuddin Aulia reached the camp. Being a devoted and distinguished disciple of the Saint for whom the poet entertained the highest regard, which almost amounted to worship, on hearing of the death of the Saint, he left the Royal company, distributed all his wealth to the poor, dressed in deep mourning and took up his abode at the tomb of the Saint for the rest of his life.

He lived to enjoy the favours to five successive kings of Delhi :— Mu'izzuddin Kayqubad (A.H. 686—689 = A.D. 1287—1290); Jalaluddin Firus (A.H. 689—695 = A.D. 1290—1295); Muhammad Shah (A.H. 695—715 = A.D. 1295—1315); Giasuddin Tuglaq (A.H. 721—725 = A.D. 1321—1324); and Muhammad Tuglaq (who A Harald came to throne in A.H. 725 = A.D. 1324).

He died six months after the death of his Saint on Thursday night 29th Dul Qa'da, A.H. 725 = A. 1324, and his tomb is close to that of Nizamuddin Aulia, in one of the most beautiful and interesting spots near Delhi. Besides his Persian compositions, which are said to be ninety-nine in number, he produced numerous Hindi poems and riddles. The chronogram on his death engraved over his tomb is **عديم المثال \*** another **طوطى شكر مقال \*** for detail notices on his life and works, please see Sprenger, page 465; Ethe, Ind. Off Cat. Nos. 1186 to 1222; Elliot's History of India, Volume 111, pages 523 to 567.

**Beginning :**

آو میاں ست و خسی آفتاب و اسماء ذات البروج و ماء طبع  
کہ اخبار نیریں از روشن شدو ..... الخ \*

**End :**

یارب اورا از قبول خود بیارای این کتاب  
و آنکہ از باران رحمت شوب و بپذیر این دعا \*

No. 955. \* گلشن معادت \*

GULSHAN-E-SA'DAT.

Substance, paper. Size, 9½ × 6 inches. Pages, 148. Lines 15 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject : Belles Letters.

Author : Shaik Muhammad Ameen.

Extent : Complete.

A collection of letters of Nāwab Sa'adatullah Khan نواب معاد اللہ خان ruler of Carnatic by his Munshi Shaik Muhammad Ameen, to the noble like Nawab Nizamul Mulk \* نواب نظام الملک Nawab Mubariz Ali Khan; نواب غلب خان \* Nawab Galib Khan \* نواب مبارز علی خان \* Nawab Fazluloh Khan نواب فضل اللہ خان and others.

Shaik Mohamad Amin, a pupil of Abdul Qadir Baidil, came to Arcot from North India in the year 1121 A.H. or 1131 A.H. and entered the services of Nawab Sa'adatullah Khan, on recommendation of his Diwan Rai Dakhani Ram, and became a close associate of the Nawab due to his literary merits and compositions. He was a great admirer of Rai Dakhani Ram and his son Rai Budh Chand رائے بدھ چند. As a matter of fact, though a good poet, he is the best prose writer and left besides his Diwan, two literary composition in prose: Gulshan-e-Sa'adat گلشن معادست \* and Majmu'ul-Insha مجمع الانشاء \* His date and place of birth is not known.

Scribe, Muhammad Sharfuddeen of Jeriji.

Date of transcription is 1247 A.H. in the Court of Nawab Ghulam Ghouse Khan Munawar Jah.

Beginning :

بسم الله الرحمن الرحيم \*  
انشاء حمد و ثنای مزای ثنائی انشا پر داریست که منشئ  
تقدیرش مجموعه جامع الصغیر .....  
End :

تمت الكتاب بعون الملك الوهاب بيد احقر العباد محمد شرف الدين  
متوطن جنهی در قنبرنگر عرف ترچنایای بکچهرے نواب غلام  
محمد غوث خان بهادر عرف منور جاء در سنہ یکہزار و دو صد و  
چهل و هفت از بخری نبوی صلی اللہ علیہ وسلم تحریر یافت \*

No. 956. \* انوار مہیلی

ANWĀR-E-SUHAILI.

Substance, paper. Size,  $9\frac{1}{2} \times 7\frac{1}{2}$  inches. Pages 426. Lines, 20 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject : Romance.

Author , Hussain bin Ali.

Extent , Incomplete.

It is a popular Persian translation of Kalilah and Dimnah, by **Husain** bin Ali-al-Waiz-al-Kashifi, who died in A.H. 910 = A.D. 1505. The composition of this modernized version of Nasr-allah bin Muhammad bin al Hamid's older Persian translation of Al-Mukaffa's Arabic text (which was made about A.H. 539 = A.D. 1144, 1145) was suggested to the author by Nizam-al-din Amir Shaik Ahamad-al-Suhaili, who died in A.H. 907 or 908 = A.D. 1501-1503 (see Fol. 4 A and 5A).

This has been lithographed in A.H. 1270 ; translated into English by E. B. Eastwick, Hertford, 1854 ; and by A. N. Wollaston, London, 1878. Some parts of it have been printed in text and translation in the Asiatic Journal, Volume V. This has been translated into German by H. Ethe' (Morgenlandische Studien, Leipzig, 1868, pages 147-166). See Ethe's Ind. Off. Lib. Cat. No. 757.

It is an incomplete copy because out of the fourteen chapters as stated on Fol. 7A, it contains eight chapters only. Scribe and date of transcription is not known.

**Beginning :**

بسم الله الرحمن الرحيم \*  
حضرت حکیم علی الاطلاق جلست حکمت کہ و ظائف لطائف  
حمد و ثنا الخ \*

**End :**

ای جو صبح آخرین سرتا بیا صدق و صناوی جو عقل اولین \*  
رای را گفت بیت

No. 957. \* فقه عمدة الاسلام \*

FIQAH-I-UMDATUL ISLAM.

Substance, paper. Size, 9×7 inches. Pages, 114. Lines, 15 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject, Theology.

Author, not known.

Extent, incomplete.

An anonymous theological tract on **Sunnite Law**, without beginning as the first page is missing. Consists of views on Five Fundamentals of Islam, profusely quoted from Quran, traditions of Prophet Muhammad (peace be on him) and Great Muslim Jurists like Imam Abu Hanifa, Imam Faqruddeen Razi and Maulana Nuruddeen Saburi, etc. The

whole work is divided into Muqadimat \* مقدمات and each Muqadimah sub-divided into several fasals \* فصل. Though it begins abruptly, this can be assumed from the matter on the first 15 folios that the first Muqaddamah is on 'Aqaayeds. \* عقائده. The second Muqaddamah begins of folio 15-B as مقدمه در بیان صلوات \* صلوات.

**Beginning :**

احکام ایمان اہم مہمات است تاکہ شخصی احکام ایمان  
نداند از نماز و روزه و زکوٰۃ و حج روا نباشد در الخ \*

**End :**

و این نسخه را عمدة الاسام نام نهادیم واللہ اعلم بالصواب  
والیہ مرجع الماب تمت تمام شد کار من نظام شد اسلام ہر  
دو جہاں سرخرو شد و ابلیس و شیطان و دیو و بت غلام شد \*

No. 958. عروض سیفی \*

ARUZI-I-SAIFI.

Substance, paper. Size,  $11\frac{1}{2} \times 7$  inches. Pages, 64. Lines, 20 on a page. Mode of writing, good. Condition, badly injured. Appearance, old.

Subject, Persian prosody.

Author, Saifi.

Extent, Incomplete.

It is an incomplete, injured and soiled copy of the famous treatise on metrical science and the art of rhyming called رسالہ عروض سیفی by Moulana Saifi Bukhari, surnamed Aruzi, "the Prosodist". He lived at Herat at the Courts of Sultan Abu Sa'id (1459-69), the grandfather of Babur, and Abul-Ghazi Sultan Husayn Mirza (1473-1506), the patron of Jami. He died probably either in 909 A.H. or 905 A.H. = A.D. 1503 or 1504. This work might have been composed in A.H. 896 A.D. 1490 or 91, and styled as عروض قافیہ عروض سیفی and even, میران الاسعار \* from one of the first phrases in the preface (Fol. 1).

The preface treats of the different opinions on the much discussed question, who was the first composer of Persian poetry, whether Bahramgur, Abu Hafs, Sughdi, or Rudagi. This work has more material and detailed information than that of Jami and is "one of the best works on Persian prosody which we have."

It is interesting to note the remarks of the Great Mughal Emperor Babur, who in his Memoirs says that : "He was a Mulla complete, who in proof of his Mullaship used to give a list of the books he had read.

Des. Cat. — 13

A persian prosody he wrote at once - brief and prolix, brief in the sense if omitting things that should be included and prolix in the sense that plain and simple matters are detailed down to the diacritical points, down even to their Arabic points. He is said to have been a great drinker, a bad drinker, and a mightily strong fisted man." (Beveridge, sec. ii, p. 288).

It was lithographed at Cawnpore, 1855, at Calcutta, 1865 and at Lahore. Best edition by H. Blochmann in 1867, Calcutta (text only) and with an English translation, "Prosody of the Persians" in 1872. There is another English translation of G.S.A. Ranking, Bombay, 1885. An Urdu translation of it was published at Lahore. Other copies of this manuscript are available in India Office Library, London and in the University Library of Bombay, etc.

Scribe and date of transcription not known.

**Beginning :**

الحمد لله الذي جعل علم العروض ميزان الاشعار والصلوة علي  
صاحب ديوان الرسالة و اهل بيت الاطهار، اما بعد بدان که باعث  
بریں تالیف آن بود کہ گاهی کہ با اصحاب از کتب عروض مباحثہ  
کردہ می شود دھر دقیقہ نکتمہ می طلبیدند الخ \*

**End :**

..... وصل داشته باشد چون سرور و دلبري آنرا مطلق  
محدود کويند و اگر حرف ديگر .....

**No. 959. \* باب النجات**

**BAB-AL-NAJAT.**

Substance, paper. Size,  $8\frac{1}{2} \times 6\frac{1}{2}$  inches. Pages, 44. Lines 18 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject, Theology.

Author, Shah Abul Hassan.

Extent, complete.

A very much injured short tract on the fundamentals of Islam by Shah Abul Hassan. It is based on the main works on Islamic Law. Contains chapters on, Wazu, Namah, Tallat, Rowza and Haj.

Scribe, Muhammad Akbar, and date of transcription is 1213 A.H. This volume contains the following manuscript "Ruqat-i-Amanullah" also.



Beginning :

باب نجات حمد خدا یست عزوجل الخ \*

End :

نوشتہ بمائد میاء بر سفید

نویسنده را نیست فردا امید \*

No. 959 (a). \* رِقَاعَاتِ اِمَانِ اللّٰه \*

RUQA'AT-E-AMANULLAH.

Substance, paper. Size,  $18\frac{1}{2} \times 6$  inches. Pages, 34. Lines, 17 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject: Belles Letters.

Author: Amanulla Khan.

Extent: Incomplete.

It is an incomplete collection of letters and notes on Sufistic questions of Amanullah Hussaini with the epithets of Khanazad Khan Firuz Jung and later on of Khanzaman, was the son of Mahabat Khan Khankhanan, who greatly distinguished himself under Jahangir and Shahjahan. He died in A.H. 1044=1634 A.D. (According to Sprenger pp. 330, 109, 118, 116) or in A.H. 1046=A.D. 1637 (according to Ethe No. 1763 Ind. Offic. Cat).

He left besides a diwan, in which he uses Amani as his takhallus (a copy of which is described by Sprenger on p. 330), a general History, an Arabic and Persian dictionary styled چهار عنصر دانش \* He left also گنج باد آورد \* an excellent work on Indian agriculture and ام العلاج a work on varieties of purgetives. Another works on letter writings by Amanullah Khan has been described in Ind. Off. Lib. Cat. Nos. 1763 and 1893 where it is styled as Ruqa'at-e-Hussain رِقَاعَاتِ حُسَيْن \* A fuller and better work on letter writing with medels, selected from the author's over correspondent has been described in the above Catalogue No. 2077 styled as Insha-a- Khanzad Khan اِنشائے خانزاد خان \*

The letters in this manuscript are addressed to a great number of Shaiks, for instance, Abul-Kasim Sirhindi (Fol. 2 A) Shaik Hassan Lahori (Fol. 8 a). Jamal Muhammad Burhanpuri (Fol. 9) Mirza Nizamuddin (Fol. 9) Syed Murtuza (Fol. 9 a.) Mirza Muhammad Baig (Fol. 6). Khaja Zaheeruddeen (Fol. 2.), etc. Total number of letters is 90 only. These Ruqa'at has been printed in Calcutta and lithographed in Lucknow in A.H. 1260.

Scribe: Muhammad Akbar. Date of transcription, Not known.

Des. Cat.—13A

## Beginning :

حمد وافر مرخدای را که باتوت ناطقه بی بها در عقد انشایی  
کبریای او به بهاء الص \*

## End :

..... شب انتظار دوستان را لیلتم القدر ساخته نوید صبح  
عید وار امید و ارستم \*

## No. 960. \* انشائے صبیان

## INSHA-E-SIBYAN.

Substance, paper. Size,  $10 \times 6\frac{1}{4}$  inches. Pages, 46. Lines, 15 on a page. Mode of writing, good, nastaliq. Condition, good. Appearance, old.

Subject : Belles Letters.

Author : Not known.

Extent : Incomplete.

It is an injured, incomplete work containing forms of letters and answers thereto, to show the art of letter-writing to all classes of society. Author, scribe, date of transcription, not known.

## Beginning :

حمد بیحد خدای را که منشی عقل همه داس در تحریر انشایی  
انشاء الص \*

## End :

رفت داشته باشد کیفیت مجلس اینجانبیست که نه پر \*

## No. 961. \* سراج اللغة

## SIRAJ-AL-LUGHAT.

Substance, paper. Size,  $13\frac{1}{2} \times 9\frac{1}{2}$  inches. Pages, 138. Lines, 23 on a page. Mode of writing, good. Condition, injured. Appearance, old.

Subject : Dictionary.

Author : Sirajuddeen Ali Ārazo.

Extent : Complete—Vol. II.

A damaged copy, both in the beginning and the end, of the second volume of a Persian dictionary explained in Persian and comprising all the words that principally occur in Persian poetry and refined prose whether genuine Persian, or Pahalavi or Transoxanian, by one Sirajuddeen Ali Khan with the takhallus, Arzu. He was born at either in Agra or Gwalior in A.H. 1101=A.D. 1690 and died at Lucknow in

A.H. 1169=A.D. 1756 and compiled it under Muhammad Shah, A.H. 1147=A.D. 1743, 35. His other prominent works are : (1) مجمع النفائس the famous Tadhkirah of Persian poets, (2) چراغ هدایت \* a glossary of modern poets; (3) تنبيه الغافلين \* a criticism on Shaik Ali Hazen, (4) غرائب اللغات \* , a glossary of Hindi words, (5) خیرایان گلستان \* a commentary on the Gulistan, etc. (See Ind. Off. Lit. Cat. Nos. 680 and 2513).

In the preface of this second volume جلد دوم \* he states that it aims at to make it handy to a Persian scholar for ready reference and is based on the model of the best dictionaries like : Farhang-i-Jahangiri \* فرهنگ جهانگیری a renowned dictionary of Persian words by Jamaludeen Husain Inju bin Fakhruddin Hasan of Shiraz; and Burhan-i-Kati \* برهان قاطع , the most valuable and famous Persian dictionary by Muhammad Hussain bin Khalafal-Tabrizi with the takhallus Burhan. It is arranged alphabetically in (European fashion) the first letter constituting the Bab, and the second the Pase.

Scribe and date of transcription not known.

For an interesting account of his life and works, please see Sprenger). pp. 132).

Beginning :

اما بعد حمد و اضع جميع لغات و صلوات برافصح و افضل  
وجودات ميگرديد فقير كثير . التفسير راج الدين علي آرزو الخ \*

End :

اغلب که به یمن و برکت این نام یاک حسن قبولی این نسخه  
رصد بمنه و فضله \*

No. 962. شرح گلستان \*

SHARH-E-GULISTAN.

Substance, paper. Size,  $8\frac{1}{2} \times 6$  inches. Pages, 166. Lines 17 on a page. Mode of writing, not bad, shikasta. Condition, not bad. Appearance, old.

Subject : Commenatry.

Author : Muhammad Nur-allah Ahrari.

Extent : Complete.

It is a commentary on the famous Sadi's Gulistan, by Muhammad Nur-allah Ahrari, the author of the gloss called حاشیه شرح the شرح حکمت العین \* and Sharhi-Mathnavi. Dr. Etthe is of opinion that this Shah Mir Muhammad Nur-allah Ahrari also called Akbarabadi,

who. if he is identical with the Mir Nur-allah, mentioned, in Rieu ii. pp 604, as the master of Abdul Rasul al-Quraishi, who submitted to him his commentary on the Bustan, must have been a younger contemporary of the famous Abul Latif bin Abdullah al-Abbasi (d. A.H. 1048-9=A.D. 1633-9), the author of لطيف المعنوى من حقايق المشهورى\* (pp. 648).

Unlike the several commentaries on Gulistan like that of Muhammad Akram bin Abdur Razak of Multan-Muhammad Abdul Rasool bin Shahabuddeen Khan Ar.u; Mulla Muhammad Said Riyadh Ali, in Persian and of Yaqub bin Syed Ali in Arabic, it is unique in several respects. It is interesting to note that this copy is similar to that described by Sprenger and Eihe in their catalogues. It also contains a مقدمه in the end.

Scribe. Abdul Khader bin Abu Muhammad. Date of transcription, 1269 A.H. 11th Jamadiu-ul Akhar.

Beginning :

منت مر خداي را عز وجل كه زبان گويا را پيشكار دل دانا  
ساخت الصبح \*

End :

كان دو نورش درياست  
وصله الله على خير خلقه محمد وآله وصحبه اجمعين  
تمت \*

No. 963. \* كذاب انفرائى \*

KITAB-AL-FAKAIDH.

Substance, paper. Size, 8×6 inches. Pages, 230. Lines 15 on a page. Mode of writing, not bad. Shikista. Condition, much injured. Apperance, old.

Subject : Muslim Law.

Author : Not known.

Extent : Incomplete.

As the pages in the beginning and the end are missing, and the beginning few pages are in badly damaged condition, it is not possible to trace the name of the author of this work. However it seems to be a compendium on Muslim Law of inheritance based on the Great works of Muslim Jurists.

**Beginning :**

نشدن دفتر ..... مشوه اقرلدل ..... و مالک آن \*

**End :**

دختر بهتر است و آ بر ظاهر است و حیات معصود \*

**No. 964. \* تفریح القلوب****TAFRIH-AL-QULOOB.**

Substance, paper. Size,  $8\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 64. Lines, 13 on a page. Mode of writing, not bad. Condition, injured. Appearance, old.

Subject, Theology.

Author, Ahamadullah.

Extent, Complete.

A damaged copy of a Persian translation of قواعد معروف و فوائد لطیفه \* by Ahamadullah. It is a work on Islamic theology and ethics.

Scribe and date of transcription not known.

This volume contains the following works also

(۱) سلم الدرجات \* (۲) کتاب طب \*

**Beginning :**

..... را که بحکمت بالغه و صاف کامله قلب را صفای و روح را \*

**End :**

کل بدن مقصود نباشد و تنقید ناصیه راسی . قت منظور بود  
حب شهیار استعمال نمایند \*

**No. 964 (a). \* سلم الدرجات****SULLAM-AL-DARJAT.**

Substance, paper. Size,  $8\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 24. Lines, 15 on a page. Mode of writing, bad, Shikista. Condition, injured and sailed. Appearance, old.

Subject, Ethics.

Author, Ahmadullah.

Extent, Incomplete.

A short tract on Religious ethics by Ahmadullah on the model of the foregoing work. It consists of one and three فصل \*

Scribe and date of transcription not known.

**Beginning :**

صمدک یا رافع درجات : یا عجیب الدعوات ..... الصخ \*

End :

کیفیات	شربات	درجات	سطحات
حار و بایر	۲	۴	۸
بالادیاین	۳	۲	۶

No. 964 (b). \* کتاب طب

KITAB-E-TIBB.

Substance, paper. Size,  $8\frac{1}{2} \times 5\frac{1}{4}$  inches. Pages, 482. Lines, 15 on a page.

Mode of writing, Shikista. Condition, injured. Appearance, very old and soiled.

Subject, Medicine.

Author, Muhammad Yousuf bin Ilyas.

Extent, Incomplete.

A compendium of medical science, compiled by Mohammad Yousuf bin Ilyas, chiefly from the works of Great Hakeems. It consists of two sections called \* فن اول and \* فن دوم and each \* فن is divided and subdivided into \* مقدمه and \* فعل and \* قسم \* مقوله. The first section deals with General Anatomical, Physiological and medical matters, while the second deals with preparations of medicines and mixtures.

Scribe and date of transcription not known.

Beginning :

شکر و سپاس مر خالقي را که در خلقت انسان دقایق حکمت  
البح ..... الخ

End :

زیرک چو نه و شر نیزه مورد در سرگین کاو کرنب و حرمل البخ \*

No. 965. \* منطق الطیر

MANTIQU-AL-TAYR.

Substance, paper. Size,  $6 \times 4$  inches. Pages, 420. Lines, 12 on a page. Condition, injured. Mode of writing, not bad. Appearance, old.

Subject, Poetry.

Author, Attar.

Extent, Incomplete.

A poetical work of Farid-ud-din 'Attar'

ابو حامد محمد بن ابوبکر ابراهیم فریدالدین عطار نیشاپوری \*

the celebrated mystic and a most profound Sufi Poet, about whom Jalal-ud-din Rumi, the greatest of all the Sufi Poets, is said to have made the following remarks :

یفت شهر عشق را عطار کشید  
ما هنوز اندر خم یک کوچه ایم \*

He was born in Shadiyahkh, near Nishapur in A.H. 513 = A.D. 1119 during the reign of Sultan Sanjar, and was killed by the Mugals in A.H. 627 = 1229, at the age of 114 lunar years. 'Attar' who is more renowned as a Sufi than a Poet, derived his poetical title from the profession of his father, a druggist, which 'Attar' himself continued for sometime. Meagre and unreliable accounts of his life are found in Tadkiras. Please refer to the life added in the beginning of the Tadkirat-ul-Auliya, edited by Dr. Browne. After his death, says G. Ouseley an eminent Sufi was asked, to whom he ascribed the more profound knowledge of Sufi doctrine, Jalal-ud-deen Rumi or 'Attar' he said: "The former like an eagle flew to the height of perfection in the twinkling of an eye, the latter reached the same summit, but was crawling slowly and perseveringly, like an ant."

The present work, Mantiq-ut-Tayr or the speeches of the birds is a part of Kulliyat-i-Farid al din 'Attar' This mathnawi is divided into thirty sections \* مقاله and containing apologues in most of which birds are introduced as speaking.

آفرین جان آفرین پاک را  
آنکه جان بخشید و ایمان خاک را \*

The date of composition is A.H. 583 (see Fol. 210a). See the last but one verse of this work. This has been lithographed in Lucknow in A.H. 1288 and Bombay A.H. 1280. It has been translated into French, 1863 A.D. Edited by Garein de Tassy, Paris, 1857 A.D. A Turkish commentary on the same was composed by Shami. Three copies of Urdu translation by one Wajidi, a native of Kurnool are available in this Library Hindustani D. Nos. 30—32. Two Urdu translations are preserved in Nos. 2375 and 2817 (the latter in Dakhni verses) of the India Office collections.

This pocket size work is in injured condition written in minute Nastaliq character.

**Beginninnig :**

آفرین جان آفرین پاک را  
آنکه جان بخشید و ایمان خاک را \*

**End :**

پانصد و هفتاد و سه بگذشت سال  
هم ز تاریخ رسول ذوالجلال \*  
گفت عطار از همه مردان سخن  
کز تو مردی هم بخیرش یاد کن \*  
تمت تمام شد \*

Scribe and date of transcription not known.

No. 966. \* بوستان  
BUSTAN.

Substance, paper. Size, 9 × 6 inches. Pages, 336. Lines, 16 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Subject, Poetry.

Author, Sa'di.

Extent, Complete.

The well-known Persian Classic of Sa'di

شیخ شرف الدین مصلح بن عبد اللہ سعدی شیرازی \*

He was born about A.H. 580 = A.D. 1184 in Shiraz, who derived his poetical name from the Atabak of Fars, Sa'd bin Zangi (died A.H. 623 = A.D. 1226) who had great affection towards the young poet and was his patron after his father's death. He was a genieous student of Sufism and a disciple of the celebrated Saint, Shaik Shihab-ud-din 'Umar Suharwardi who died in A.H. 632 = A.D. 1234. He is said to have visited India as he states in this work in the eighth chapter. (Fol. 149b).

بتي دیدم از عاج در سوزانات  
مرصع چو در جاهلیت مذات \*

He passed his last days in his native place, *Shiraz*, where he died and is burried. His tomb is still known as Sa'diyah. It is asserted by some that Sa'di was the first poet who composed Hindustani verses, and examples of such verses, bearing the poet's name, are also given to us,



but save and except his travels in India, in the course of which he probably acquired some knowledge of that language, there is no substantial evidence to support the assertion. His two masterpieces, the *Bustan* and the *Gulistan*, composed in A.H. 655 = A.D. 1257 and A.H. 656 = 1258 respectively, and dedicated to the reigning Atabak, Abu Bakr bin Sa'd bin Zangi (A.H. 623—658 = A.D. 1226—1259) have immortalised the poet's name. Ali bin Ahmad bin Bisutun was the first man who collected and arranged the works of this most famous of Persian authors.

The present manuscript, *Bustan*, is the most popular Persian text book on which several commentaries in several languages were written. Among the numerous text-editions of it (printed or lithographed) may be mentioned: Calcutta, A.D. 1810, 1828 and 1870, etc.; Cawnpore, 832, 1856, 1868 and 1887, etc.; Lucknow, A.H. 1262, 63, 65, 1279, etc. Same has been translated into the following languages:—

German: By K. H. Grab, Jena, 1850, By Schlechta—Wsebnnd, Vienna, 1852 and By Fr. Rickent, Leipzig, 1883.

French: By Barbier de Meynard Paris, 1880.

English: By H. Wilberforce Clarke, London, 1879, and by G. S. Davie, styled: "The Garden of Fragrance", London, 1882; selections in English (styled "Flowers from the Bustan), Calcutta, 1877, and in S. Robinson's 'Persian Poetry for English Readers', 1883.

A Turkish translation has been printed in Constantinople in 2 volumes, A.H. 1288 = 1871 A.D.

Scribe is Shaik Mahamood and date of transcription is 1225 A.H.

**Beginning :**

بنام جهاندار جاں آفریں  
حکیمی سخن بر زبان آفریں \*

**End :**

این کتاب دعوی دیگر باطل و عاطل است \*

No. 967. \* انشاء بیدل

INSHA-E-BAIDIL.

Substance, paper. Size, 8 × 5 inches. Pages, 192. Lines, 15 on a page. Condition, not bad. Mode of writing, good. Appearance, old.

Subject, Belles Letters.

Author, Abdul Qadir Baidil.

Extent, Complete.

Same as described under D. No. 954 (a).

The correspondence of Abdul Qadir Baidil containing letters addressed to Shukrallah Khan and his sons.

Scribe and date of transcription not known.

**Beginning :**

عجز مراتب حمد و ثنا تسلیم بارگاه صمدی که خامه را در  
مهر که الح \*

**End :**

تمت تمام شد انشاء مرزا بیدل علیه الرحمان \*

No. 968. \* نقه منظوم

FIQH-E-MANZUM.

Substance, paper. Size, 8 × 5 inches. Pages, 430. Lines, 14 on a page. Condition, damaged. Mode of writing, good. Appearance, old.

Subject, Theology and Jurisprudence.

Author, not known.

Extent, Incomplete.

A short tract on Muslim theology and jurisprudence in simple Persian poetry and on varieties of subjects like fundamentals of Islam, i.e., Namaz, Roza, Zakat and Haj and Muslim law of inheritance, etc. It is divided into several kitabs and sub-divided into Babs and Fasals. An incomplete work, the name of its author or scribe and date of transcription is not known.

**Beginning :**

این کتابچه است در بیان وضو  
باب اندر بیان سنت اوست \*

**End :**

کر فریقے شد از ذوی الاقتنا .....  
تیر انکسار سهام \*

No. 969. \* مثنوی یوسف زلیخا

MATHNAWI-E-YUSUF ZULAIKHA.

Substance, paper. Size, 7½ × 5 inches. Pages, 348. Number of lines, 15 on a page. Condition, good. Mode of writing, good. Appearance, old.

Subject, Poetry.

Author, Mulla Nazim of Harat.

Extent, Complete.

This mathnavi of Yusuf Zulaikha by Mulla Nazim of Harat, a Court Poet and favourite of Abbas Kulikhan Shamlu, the Beglerbeg of Harat, was written on his request, which to a great extent is based on Firdausi's Mathnavi of the same name. He commenced the poem in A.H. 1058=A.D. 1648 and completed it in A.H. 1072=A.D. 1661-1662. Nazim died in A.H. 1081 = A.D. 1670, 1671. (Please see *Ethe Ind. Off. Lib. Cat. No. 1593*, and *A Sprenger's Catal. pages 151 and 515*). It has been printed at Lucknow in A.H. 1286.

The poem Yusuf Zulaikha represents the story of Joseph in Chapter XII of the Holy Quran. This chapter contains one hundred and eleven verses, and unlike other chapters deals with only one subject. This Quaranic story has been one of the most favourite subjects of poetical compositions among the Persian and Turkish poets. For a long time it was a popular notion that Firdausi was the first poet who gave a poetical version of this story, but it has lately been shown that Abu Muayyad of Balkh and Bakhtiyar, or Ahwaz before him, had made this romance the subject of a poem (please see, *Browne's History of Persia, Volume II, p. 146*). It seems almost certain that 'Am'aq of Bukhara (died A.H. 1149 = A.D. 1736) was the first after Firdausi to write a Yusuf Zulaikha. His mathnavi can be read in two different meters. 'Am'aq was followed by many, such as Jami (died A.H. 898 = A.D. 1492); Qasim Khan Manji; Amir Humayun (died A.H. 979 = A.D. 1571); Shaukat, the Governor of Shiraz under Fath 'Ali Shah; Mirza Jan Tapish of Delhi, son of Yusuf Beg Khan of Bukhara. (See *Sprenger, p. 297*). Among the Turkish poets, Hamdi and Bhishti may be enumerated. But Jami's Yusuf Zulaikha is admitted on all hands to be the best mathnawi poem on the subject and has obtained the widest celebrity. An excellent and most valuable copy of Jami, presented to Jahangir by 'Abd-ur-Rahim Khan Khanan on Monday, the 2nd of Muharram, A.H. 1019. at Akbarabad which was translated by the famous accomplished nasta'liq writer, Maulana Mir 'Ali-ul-Katib, son of Maulana Mohmud Rafiqi, is available in Oriental Public Library, Bankipore.

This manuscript is written in minute nastaliq with illuminated borders on a fine paper.

Scribe and date of transcription not known.

**Beginning :**

خدایا چوں سپهرم سینہ بکشا  
دام طوطی کن و آئینه بنما \*

**End :**

بزم جامی کہ سست بادہ کام  
کنم آغاز شکر حسن انجام \*

## No. 970. \* خطبات ظهوری

## KHUTBAT-E-ZUHURI.

Substance, paper. Size, 9 × 6 inches. Pages, 244. Lines 9 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Subject, Prose-treatises.

Author, Nurudeen Muhammad Zuhuri.

Extent, Incomplete.

An incomplete collection of prose-treatises of Maulana Nurudeen Muhammad Zuhuri \* مولانا نورالدین محمد ظهوی of Tarshiz.

Though he was born at Tarshiz, he went to Yazd at an early age to join the company of the famous poet Mulla Wahshi-e-Bafaqi author of the "Khuld-e-Barin" and from Yazd he proceeded to Shiraz where he stayed for seven years as an intimate friend of Darvesh Husayan, who was thoroughly versed in history, poetry, riddles, and calligraphy. But in A.H. 988=A.D. 1580 he came to Deccan, where he like Malik-e-Qummi first settled at Ahamednagar and then at Bijapur, where he became an intimate friend of the poet-laureate, Malik-e-Qummi, whose daughter he married subsequently. It is interesting to note that Malik-e-Qummi, and Zuhuri often collaborated in literary productions (like Beaumont and Fletcher) which gained high admiration and rewards from Ibrahim 'Adilshah II' (A.H. 988—1037=A.D. 1580—1627). Besides his Diwan, Zuhuri wrote the famous mathnawi called Saqi-Namah ساقی نامه in imitation of Sadis Bostan and dedicated it to Burhan Nizam Shah II of Ahamednagar, Sprenger says that king Adil Shah conferred high favours upon him; when he sent his Saqi-Namah to Burhan Nizam-ul-Mulk in Hyderabad, he made him a present of several elephants laden with goods and money, the messenger in charge asked him for a receipt, and he wrote the laconical words: تسلیم کردند تسلیم کردم \* "they have made it over to me, I have thanked for it, or accepted it." (P. 125). Amongst his prose works are three prefaces known as حمد نشر so much admired in India, the پنج رقمه and the مینا بازار all lithographed several times in India. His proficiency in calligraphy was a source of income to him, and he earned large sums of money by the sale of the copies which he made of the "Rawzatus-Safa." His *Shikasta* [handwriting] won the admiration of the author of *Ma'asir-e-Rahimi*. Among his contemporaries may be mentioned the poets "Fayzi" and "Naziri" with whom he used to enter into poetic contests. There are different dates of his death but according to Azad he died in A.H. 1025 = A.D. 1616. Please see Wese Cat. of Isl. Mss. of Bombay University. P. 170; A Sprenger, Catalogue pp. 44, 112, 125 and 151, Etke, Ind. Off. Lib. Cat. No. 1500; for further notices on his life and works.

Like India Office No. 1509, our Ms. contains the following prose treatises of Mulla Zuhuri with numerous marginal and interlinear annotations heading and glosses.

(1) Preface to Nawras \* دیباچہ نورس \*

The Nauras was according to Rien, a treatise on Indian Music composed by Ibrahim Adil Shah II himself, to whom this and the following two prefaces were dedicated; but Kitab-i-Nauras is mentioned by Rien (iii, P. 1091A) as a joint work of Malik Qummi and Zuhuri. The marginal notes about the Ragas and Raganis given in this manuscripts on the first folio confirms this assumption.

Beginning on Fol. 1A.

سرود سرايان عشرتکده قال بنورس سرايستان حال کار کام  
وزبان ساخته اند الفخ .....

Ends on Fol. 14.

(2). Preface to Gulzar-e-Ibrahim. \* دیباچہ گلزار ابراهيم \*

This preface is in ornate prose, mixed with verses in praise of Ibrahim Adil Shah II.

Beginning on Foll 15A.

خرشي چمن سخن بطراوت حمد بهار الفخ .....

Ends on Fol. 30.

(3). Preface to Mina Bazzar. \* مينا بازار \*

There is another prose-treatise that begins on Fol. 31A and ends on Fol. 46A.

**Beginning :**

عصمتيان روپرش حيا پرور و خلوتيان عقت الفخ .....

(4.) Preface to the Khwan-i-Khalil. \* دیباچہ خوان خليل \*

This treatise, in Ornate prose, interspersed with verses, seems like the above first and second treatise written in homages of Ibrahim Adil Shah II.

Beginning on Fol. 47A.

اے از تو بر اہل تخت و اکلیل سبیل  
گردنکر جمیل است و دیگر قدر جلیل الفخ \*

Ends on Fol. 76A.

The above treatises have been lithographed at Lucknow, A. H. 1264 at Cawnpore, A.H. 1269, and A.D. 1873; English translation, Calcutta, 1887.

(5) Ruq'at, or Panj-Ruqa't. \* پنج رقعات

Five love letters, the first begins on Fol. 77A and ends on Fol. 107.

Beginning :

شہید تبسم دیت عشوۂ خوشنما مقتول رنگیں مطلب شیریں  
الح \* .....

Edited with lommentries, Cawnpore. A.H. 1280.

(6) There is an incomplete prose treatise that begins on Fol. 108A as

سرو سار سخن ترانہ حمد صانعی امت کلشن مضمون رنگیں  
الح \* .....

Scribe of this manuscript is Imad Ali. in the year, A.H. 1241 also contains a few Gazals and a Talismar.

Beginning :

سرود سرايان عشرتکده قال کہ بنورس سرا بستان حال الح \* ...

End :

برکنسہ چوبیس کدایان .....  
کردست زنی صدای ظهور دہد \*

No. 971. \* مکاتبات علمی

MUKATIBAT-E-ALLAMI.

Substance, paper. Size, 8 × 5 inches. Pages, 150. Lines 16 on a page. Condition, badly injured. Mode of writing, not bad. Appearance, old.

Subject, Letters.

Author, Abul-Fadhal.

Extent, Incomplete.

The official letters and refined prose writings in Persian of Abul Fadhal bin Mubarak, which were collected between A.H. 1011, and 1015 = A.D. 1602—1606; by Abdus Saznad bin Abdul Muhammad. Abul Fadhal was assassinated in A.H. 1004 = A.D. 1596.

See Ethe Ind. Off. Lib. Cat. No. 271.

This collection is some lines called

انشاء ابوالفضل مکاتبات ابوالفضل \*

These has been printed under the title انشاء ابوالفضل in Calcutta 1810; Lucknow, A.H. 1262 and 1280. This copy does not contain its Original divisions into three books or دفتر \* It is much injured, soiled and damaged copy in which some papers in the beginning are missing.

There are two seals on the last page : \* ۱۱۲۲ سنه (۱)  
 \* ۱۱۳۸ سنه (۲)

This was completed on 7th Jamadi-ul-Awal 1148 A.H. Name of the scribe not known.

**Beginning :**

شادماني بر دلهاي دوستان مفتوح باشد الخ \*

**End :**

من نوشتم صرف کردم روزگار  
 من نمانم این بماند یادگار \*

No. 972. \* کتاب طب

KITAB-E-TIBB.

Substance, Paper. Size, 8 × 5 inches. Pages, 128. Lines 15 on a page. Condition, injured. Mode of writing, not bad. Appearance, old.

Subject, Medicine.

Author, Not known.

Extent, Incomplete.

An incomplete, injured, anonymous compendium of medical science divided in several فن and subdivided into مقاله \*

As the papers both in the beginning and in the end are missing it is not possible to know the name of the scribe and date of transcription.

**Beginning :**

دو دگند بسنه بگریزد دکرانسننتین الخ \*

**End :**

نصف مه است و او را در اصفهان ده نار گویند \*  
 دیباجه گلزار ابراهیم \*  
 دیباجه خوان خلیل \*

No. 973. \* نسب نامه

NASAB-NAMAH.

Substance, Paper. Size, 13½ × 20 inches (One long sheet). Condition, good, Appearance, old.

Subject, Genealogy.

Author, Not known.

Extent, Complete.

Des. Cat.—14

A Geneology of one Sultan-ul-Arifeen Syed Ahamad al Kabir Hussain al 'Arify. It begins with Adam, the first Prophet down to Prophet Muhammed, the last Prophet including the four Caliphs, the Imams, the Saints and ends with the Muslim theologians, etc. There are a few Dairas in the middle.

Beginning :

آدم \*

End :

سید محمد قادر \*

No. 974. \* كشف اللغات

KASHF-AL-LUGHAT.

Substance, paper. Size, 12 × 7½ inches. Pages 408. Lines on a page, 23. Condition, not Good. Mode of writing, good. Appearance, old.

Subject, Lexicography.

Author, Abdur Rahim.

Extent, Incomplete. Volume I.

A Persian dictionary by Abdur Rahim bin Ahmad Seer, who was a pupil of Shaik Muhammad bin Lad of Delhi, the famous author of Murdyid-al-Fudala (مرید الفلا). It is especially intended to explain the Muslim Sufistic terminologies like—

۱ — عشق و معشوق و عاشق — زلف و ابرو — وصال و فراق و وصل و هجر — جمال و جلال و مهر و محبت — ذوق و شوق و غیره \*  
۲ — قطب و غوث — اولیا و خاتم اولیا و ابدال — عارف و واصل و صوفی و قلندر — زاهد خشک — شیخ و طالب و سالک و عالم و معذوب و فقیر و مسکین و پارسا و غیره \*

۳ — ذات و صفات — افعال و نفس و روح — حق و باطل و رسم و عادت — توحید و موحد نفس کل و عقل کل — فیض اقدس و فیض مقدس — اسم اعظم و صورت الاله — مثال مطلق و مثال مقید — تقوی و اخلاص و فقر و زهد و ریا و اسراف و ایمان و مسجد و مکاشفہ و نور و غیره \*

۴ — خرابات و پیر خرابات و خمار و شراب و شمع مستی و میخانه — کافر و کفر و بت و زنا و صلیب و ناتوس و بتخانه و غیره \*



This work is principally based, as the author states in the preface, on the following dictionaries :--

1. Sharafnama-i-Ibrahimi شرفنامه ابراهیمی

Also called (فرهنگ ابراهیمی) and (آحمد مشیری) and (شرف نامه) written by Ibrahim Kiwam Faruki (ابراهیم کیوام فاروقی) in honour of the celebrated Sufi Shaik Sharafuddcen Ahamad bin Yahya Mungari (شیخ شرف الدین احمد بن یحیی) who died in A.H. 782=A.D. 1380-81. It was compiled between A.H. 862—879=1458-1475, the period during which Abu-al-Muzuffer Barbau Shah reigned in Bangalali.

2. Muayyid-al-Fudala—مريد الفلا A very valuable Persian dictionary by Shaik Muhammad bin Shaik Lad of Delhi. (شیخ محمد بن شیخ لاد دہلوی) who completed it in A.H. 925 = 1519. It explains all the words and phrases occurring in the Shahnama, Nizami's Kamsah, the six poems of Sanai, the diwan of Khaqani, Anwari, Tahir, Hafiz, Sa'di, etc.

The full title of this manuscript given on Fol. 2A is "Kashf-al-Lughat-walt-Istilabat." (کشف اللغات والا صلاحات) It is also called (مرفعت شیخ عبدالرحیم بهاری) because the compiler, who must have flourished about A.H. 950=A.D. 1543 was a native of Bihar. Printed in Calcutta A.H. 1264. (Please see Ind. Off. Lib. Catal No. 2465.)

The name of the scribe and the date of transcription is not given as it is an incomplete work. However the name of its owner is given on the first page is: کشف اللغات جلد اول من مملکات قاضی سید عبداللہ \*

Beginning :

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام .....  
اجمعين وسلم تسليما كثيرا كثيرا المنح \*

End :

هموار و آب در روینکو بعدی که تاشک دانہ او صد ہزار دینار  
المنح .....

No. 975. \* کشف اللغات \*

KASHF-AL-LUGHAT.

Substance, paper. Size, 12 x 7½ inches. Pages, 434. Lines 24 on a page. Condition, not good. Mode of writing, good, Appearance, old.

Subject, Lexicography.

Author, Abdur Rahim.

Extent, Complete. Volume II.

Des. Cat—14A

It is the second volume of Abdur Rahim's Persian Dictionary "Kashf-al-Lughat" the preceeding work. It begins abruptly.

The name of the scribe given in this volume with the date of transcription is as follows:—

کاتب الحروف مہدی عبدالقادر ولد سید حسین اناریں ساکن  
تعلقہ والکنڈہ پور این کتاب کشف اللغات بتاریخ نهم شهر ذی الحجه  
بوقت ظهر ساعت سعید مرتب شد سنہ ۱۶۱۹ \*

Therefore the scribe of the **first** volume may be the same Syed Abdul Khader

**Beginning :**

بدان کنند زنان . مردان را اصدرة الخ \*

**End :**

نوشته بماند بخط غریب  
که نصر من الله فتح قریب \*

No. 976. \* اخوات نامہ \*

IKHWAT-NAMAH.

Substance, paper. Size, 8 x 5 inches. Pages, 302 Lines 15 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Subject, Poetry.

Author, Syed Tajuddeen.

Extent, Complete.

The Quranic story of "Yusuf-o-Zulaikha" has been one of the most favourite subjects of poetical compositions among the Persian and Turkish poets, like, Firdausi, 'Am'aq of Bukhara, Qasim Khan Manji, Amir Humayun Nazim of Herat, etc. Syed Tajuddeen, son of Syed Muhammad, the Mufti and Qazi of Tanjore, is the author of this "Ikhawat Namah" who has made the Quranic story, the subject of his poem with a different title. This poem is based on the metre and model of the famous Jami's "Yousuf-o-Zulaikha" as the author states on Fol. 21A. Jami's work begins with the following verse:—

الهي غنچه اميد بکشائی  
طلی از روضہ جاوید بنمائی \*

While Tajuddeen's work begins with the following verse on Fol. 8A—

الهي غنچه دل را کلي کن  
زبانم را براں کل بلبلي کن \*

This manuscript also contains

- (a) an Arabic poem with Persian translation from Fol. 2 to 7.  
 (b) a Persian Qasidah called "Qasidah-e-Taj" from Fol. 149a to 151.

The scribe seems to be the author himself and the date of transcription is 1247 A.H. There is a seal of Syed Muhammad Tajuddeen.

Beginning :

زِيَادَةُ الْمَرَا فِي ذَنْبِيَا نَقْصَانِ

وَرَبِّهٖ غَيْرَ مَحْضِ الْآخِرِ خُسْرَانِ \*

End.

پاخوړه نامه بېدالفقير الفقير المسمي بسيد تاج الدين مصنف  
 هذا الكتاب بن مولوي سيد محمد مفتي العلامة الفهامة ماكن بلده  
 صدر في شهر الذي ..... منه ١٢٤٧ هجري \*

No. 977. \* نخلستان تاج \*

NAKHLISTAN-E-TAJ.

Substance, paper. Size,  $7\frac{1}{2} \times 6$  inches. Paper, 232. Lines, 11 on a page. Condition, not bad. Mode of writing, good. Appearance, old.

Subject: Ethics.

Author: Syed Tajuddeen.

Extent: Complete.

The author Syed Tajuddeen says that Shaik Sadi blessed him one night in a dream and Sadi's compliments made him to write this work called "Nakhlistan-e-Taj" on the model of Sadi's Gulistan and Bustan (Fol. 7.). The contents of this work are (Fol. 9.)

١ — باب اول در سیرت انبیا \*

٢ — باب دوم در اخلاق اصفیا \*

٣ — باب سیوم در فضیلت قناع \*

٤ — باب چهارم در فرایند خموشی \*

٥ — باب پنجم در خوبی حسن و عشق جوانی \*

٦ — باب ششم در مفرت پیری و حال ناتوانی \*

٧ — باب هفتم در حالات بوقلمون \*

٨ — باب هشتم در آداب صحبت \*

Every Bab contains a Hikayat, a Mathnavi, Qitaa and Ruba'i.

The scribe seems to be the author himself and the date of transcription is not known.

**Beginning :**

ایمان بخدائی عزوجل که عبارتست از اقرار و تصدیق وحدوث  
عالم سبب آن الصخ \*

**End :**

بیستم نخلها برشمارع عام  
بکردم وقف بهر اهل اسلام \*  
رطب چیند و در ظلمش نشیند  
و گرنه دور دور آرا به بیند \*  
تمت \*

No. 978. عبرت الابصار \*

IBRAT-AL-ABSAR.

Substance, paper. Size, 8 × 5 inches. Pages, 110. Lines, 13 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Subject : Ethics.

Author : Syed Tajuddeen.

Extent : Complete.

It is a socio-ethical work of Syed Tajuddeen in Persian verse on the model of Jami's Subhat-ul-Abrar and Tuhfatul-Ahrar. It contains social and ethical questions and answers explained with stories like :

۱ — حکایت شیر و شتر \* ۲ — حکایت ملایمیان و سپاهی \*  
۳ — حکایت نوشیروان و مدد پیر \* ۴ — حکایت حجاج  
و غیره \*

Scribe seems to be the author himself and the date of transcription is not known.

**Beginning :**

دعای ابتدا کلام نیکو سر انجام است \*

ایکه کلامت بری از حرف و صوت  
نیست ز سمعت همه این صوت فونت \*

End.

بعد ازین بنده درود و سلام  
بر سر آن حضرت خیر الانام \*

No. 979. قصه سلیمان و بلقیس \*

QISSAH-E-SULAIMAN-O-BILQEES.

Substance, paper. Size,  $8\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 116. Lines, 13 on a page. Condition, injured. Mode of writing, good. Appearance, old.

Subject : Poetry.

Author : Syed Tajuddeen.

Extent : Complete.

Another popular Quranic story of love and romance between the Prophet Sulaiman and Bilqees, the Queen of Saba is the subject-matter of Syed Tajuddeen who narrated it in Persian verses. Syed Tajuddeen seems to be a great South Indian Persian scholar who requires special and comparative study.

Scribe seems to be the author himself and the date of transcription is 1274 A.H.

Beginning :

آدیا بدید زبان مرا  
تاچ والا بدہ بیان مرا \*

End :

کردیم آغاز شهر شعبان  
ختم گردید شهر رمضان \*

No. 980. شرح رباعیات جامی \*

SHARH-E-RUBAYAT-E-JAMI.

Substance, paper. Size,  $6\frac{1}{2} \times 4\frac{1}{2}$  inches. pages, 82. Lines, 13 on a page. Condition, good. Mode of writing, good. Appearance, old.

Subject : Commentary.

Author : Jami.

Extent : Complete.

It is Jami's commentary on some of his over Ruba'its. The first Rubai commenced upon vers thus on Fol. 2a.

واجب کہ وجود بخشی نو و کهن است  
تصویر وجود بخشش قول کن امست \*

کویم سخنی نغز که مغز مخن است  
 پستیست که هست بودیم هست کن است \*

Nur-ud-din Abd-ur-Rahman Jami bin Nizamuddeen Ahmad  
 bin Shams-ud-din Muhammad-al-Dashti-al-Isfahani

(مولانا نورالدین عبدالرحمن الجامی بن نظام الدین احمد بن  
 شمس الدین محمد الدشتی الاصفهانی)

the last great classical poet of Persia was born in Kharjind near Jam, on the 23rd of Shaban 817 A.H.—7th November 1414 A.D.; during the reign of Mirza Shah Rukh (A.H. 807—850—1404—1446 A.D. Jami is said to have been descended from Imam Muhammad bin Hasan Sha-Shaybani (d. A.H. 189—A.D. 804), the distinguished pupil of the celebrated Imam Abu Hanifah Numan bin Sabit-al-Kufi (d. A.H. 150—A.D. 767). He received his spiritual instructions from Khwajah Ubaydullah Ahrani (d. A.H. 895—A.D. 1489) as well as from Shaik Saduddeen Kashgari (d. A.H. 860—A.D. 1455), a Khalifa of the Nakshbandi sect whom the poet succeeded as Khalifah. He was at first in the Court of Sultan Abu-Said, who entertained great regard for him, and after the assassination of this monarch in A.H. 873—A.D. 1468, he became a constant companion and a great favourite of Sultan Husayn Bayqara (A.H. 873—912—A.D. 1468—1506), who was a distinguished scholar and a great patron of men of letters. Jami died in Herat on the 18th of Muharram, A.H. 898—9th November A.D. 1492.

The life of Jami has been copiously dealt with by Oriental and European authors, and for a list of such works please see Catalogue of Oriental Public Library, Bankipour, Vol. II, p. 33; and India Office Library Cat. No. 8, 1300.

The scribe is Ghulam Yameen Dastageer of Madurai (S.I.) and the date of transcription is not known.

**Beginning :**

حمد آلهو بالحمد حقیق  
 در بحر نوالش ہم نرات عزیز \*

**End :**

تمت نسخه هذا اعني شرح رباعيات حضرت مولانا جامي  
 قدس سره از دست حقیر غلام یهین دستگیر ساکن مدرسه \*

## No. 981. \* داود نامه

## DAWOOD NAMAH.

Substance, paper. Size,  $7\frac{1}{2} \times 6$  inches. Pages, 80. Lines, 13 on a page. Condition, not good. Mode of writing, good, Nastaliq. Appearance, old.

Subject, Poetry.

Author, Syed Tajuddeen.

Extent, complete.

Another work of Syed Tajuddeen, which contains the ancient story of tribal blood funds between Talut and Jalut, two ancient tribes of Middle-East. The leadership of Prophet Dawood and his conquests are narrated in verse form.

Scribe seems to be the author himself and the date of transcription is not known.

Beginning :

التجبا به تحریر زبان

و به تجدید خامه سرگردان \*

End :

ز ابیات آن بر کر فتم شمار

باین بیت شد جمله هفت هزار \*

## No. 982. \* تحفته الاحرار

## TUHAFAT-AL-AHARAR.

Substance, paper. Size,  $8 \times 6$  inches. Pages, 64. Lines, 15 on a page. Condition, damaged. Mode of writing, good, Nastaliq. Appearance, old.

Subject, Poetry.

Author, Jami.

Extent, complete.

This volume also contains two other works of Jami, i.e., Salman-o-Absal, and Ruqa'at-e-Jami.

"Tuhafat-al-Ahrar," (The Gift to the Free) is a religious mathnavi of Abdur Rahman Jami supposed to be completed in A.H. 886=A.D. 1481. This mathnavi is in the metre of the "Makhzan-ul-Asrar" (مخزن الاسرار) of Nizami and the "Matla'ul Anwar" (مطلع الانوار) of Khusran.

مفتعلن مفتعلن فاعلن \*

The prologue of this mathnavi is mostly by devoted to the praise of the Prophet Muhammad (peace be on him). But on Fol. 8a the poet eulogises the famous founder of the Naksbandiyah Order, Shaik Baha-

uddeen Muhammad al- Bulkari (d. A. H. 791=A.D. 1388) and on Fol. 9, Khwajah Nasiruddeen 'Ubaydullah Ahrari, better known as Khawjah Ahnar (d. A.H. 895=A.D. 1489), the then living chief of the said order after whom probably the poem is entitled. The 'mathnavi is divided in twelve cantos or Maqalas.

This work has been edited by F. Faleoner, London, 1848; translated into German; Printed in Lucknow, 1869. See Sprenger, Oude Cat. p. 449. A commentary in Persian by Muhammad Ghulami was published at Lahore in 1302 A.H.=1884-85 A.D. An interliner Urdu translation by Jan Muhammad Chawhan was also published in Lahore in 1928.

Scribe is Syed Tajuddeen and the date of transcription is 1235 A.H.

**Beginning :**

حامدا لمن جعل جنان کل عارف مخزن اسرار کماله و لسان  
الصح \* .....

بسم الله الرحمن الرحيم

ہست صلائی سرخوان کریم \*

**End :**

در زیر خاک بندز بندم جدا کند  
کس خط من بخواند و بر من دعا کند \*

No. 982a. \* قصہ سلمان و ابسال

SALAMAN-O-ABSAL.

Substance, paper. Size, 8×6 inches. Pages, 44. Lines, 15 on a page. Mode of writing, good, Nastaliq. Appearance, old.

Subject, Poetry.

Author, Jami.

Extent, complete.

Another allegorical mathnavi of Abdur Rahman Jami in the metre of "Mantiq-ul-Tayr" of Fariduddeen 'Attar, and the famous mathnavi of Jalaluddeen Rumi :

فاعلاتن فاعلاتن فاعلی \*

This mathnavi is dedicated to Yaqoob Beg bin Hassan Beg of White Sheep or the Aq-Quyunli Dynasty, who reigned from 883—896 A.H.=1478—1490 A.D. to whom the poet refers thus :

شاه یعقوب آن جهانداري که هست

با علوش زروء افلاک هست \*



(Fol. 3.)

This poem ends with the praise of the same Shah Ya'qub Beg.

This work has been edited by F. Falcones, London, 1850; translated into English by the same in London, 1856.

Scribe is Syed Tajuddeen and the date of transcription is 1236 A.H.

**Beginning :**

ای بیداد تازه جان عاشقان  
ز اب لطف تر زبان عاشقان \*

**End :**

یارب نگاہدار تو ایمان آنکسی  
کس خط من بخواند و بر من دعا کند \*

No. 982 (b). \* رتعات جامی

RUQA'AT-E-JAMI.

Substance, paper. Size, 8×6 inches. Pages, 76. Lines, 19 on a page. Mode of writing, Naskh. Appearance, old.

Subject, Letters.

Author, Jami.

Extent, complete.

It is a collection of Abdur Rahaman Jami's letters and specimens of refined prose writings. These letters are otherwise styled as انشاء جامی \* Insha-e-Jami, or Risalah-e- Munshaat, رسائل منشآت \* or Diwan-ur-Rasail. دیوان الرسائل \*. This copy contains a great number of interlinear glosses and paraphrases.

These letters have been edited in the "Selections for the use of the students of the Persian Class" Vol. VI. Calcutta 1811.

Scribe is Syed Tajuddeen and the date of transcription is 1236 A.H.

**Beginning :**

بعد از انشاء صحائف ثناء محمدت الله الذي انزل علي عبده  
الكتاب الصالح \*

**End :**

روزي زمانه بر من مسکین جفا کند  
در زیر خاک بند زهندم جدا کند \*  
یارب نگاه دل ز تو ایمان آنکسی  
کس خط من بخواند و بر من دعا کند \*

No. 983. \* دیوان یمین

DIWAN-E-YAMEEN.

Substance, paper. Size,  $7\frac{1}{2} \times 5\frac{1}{2}$  inches. Pages, 128. Lines, 11 on a page. Mode of writing, good, Nastaliq. Condition, injured. Appearance, old.

Subject, Poetry.

Author, Syed Muhammad Yameen Dastageer.

Extent, complete.

It is a Diwan of Syed Muhammad Yameen Dastageer, son of Syed Tajuddeen of Madurai, the author of proceeding works. This contains Persian poems in alphabetical order with a few Ruba'ees and Qita's in the last.

It also contains few letters addressed to officials and dignitaries, like the Governor-General Lord Dafreen, Rukunddeen of Vellore, Rahamathullah of Natharnagar, and Naseeruddeen ibn-e-Dawood. These may be taken as a source of information on the life and domestic affairs.

One of the important Qit'ah is on the death of Syed Tajuddeen, which runs thus :

### \* تاریخ وفات یدرایشان \*

صفتی ظاهر و باطن مولوی بے مثال  
 مہدی عالم چو شد در حق خراب و پایمال \*  
 گفت تاریخش یمین خود از سر آہ اینچنین  
 مہدی عالم فنا فی اللہ گشت ولا زوال \*  
 ۹۸۲۱

Scribe seems to be the author himself and the date of transcription is 1,300 A.H. (See Fol. 58a).

Beginning :

الا ای سانی از اعل تو پر کن ساغر دلہا  
 مہبت گرچہ سخت آمد در آخر حل مشکہا \*  
 دایل عسر آمد مکرر آیت قرآن  
 فروزد آتش بھراں چراغ وصل در دلہا \*

End :

بہشت مرا در دو جہاں ہیچ کس  
 جز تو مہر دعوت فریاد رس \*

دست یمیں گیر ز فضل ای رحیم  
دست او بسته است کشاب اے کریم

No. 984. \* فواید السالکین

FAWAID-AL-SALIKEEN.

Substance, paper. Size,  $8 \times 5\frac{1}{2}$  inches. Pages, 135. Lines 15 on a page. Condition, good. Mode of writing, good, Nastaliq. Appearance, old.

Subject, Theology.

Author, Ghulam Dastageer Yameen.

Extent, complete.

Another work of Syed Ghulam Dastageer Yameen, son of Syed Tajudeen on Muslim Theology.

He says in the preface that to enable the commander to understand the basic and fundamental verses of the Quran, has selected such verses and presented them with the best commentaries on them along with his other interpretations. He has given marginal notes also on a few folios. A table of contents is given in the beginning. The work is divided in five Rukun and each Rukun is sub-divided into Fasals and Babs. It ends with a Khatimah in praise of Prophet Muhammad (Peace be on him).

Scribe is the author himself and the date of transcription is 1314 A.H.

Beginning :

فہرست کتاب فواید السالکین اینکہ مقدمہ در بیان ریاضت  
و فلاح کہ بی آنها دستکاری حقیقی دست نہاد \* ... ..

End :

و بتاریخ بیست و یکم ماہ صفر روز دوشنبہ بوقت ظہر در  
سنہ ۱۳۱۴ ہجری از دست مولف ترقیم یافت \*

No. 985. \* گلشن راز

GULSHAN-E-RAZ.

Substance, paper. Size,  $8 \times 5\frac{1}{2}$  inches. Pages, 83. Lines 12 on a page. Condition, injured. Mode of writing, good Nastaliq. Appearance, old.

Subject : Sufism.

Author : Shaik Mahamud Shabistani.

Extent : Complete.

According to Prof Browne this work ' Gulshan-e-Raz ' (Rose-Garden of Mystery) is " one of the best and most compendious manuals of the mystical doctrine of the Sufis, and enjoys even at the present day a high reputation. (Br. Lit. Hist. Pers. 111, p. 146). It is the well known mystic Mathnavi. composed in answer to fifteen metaphysical questions propounded by Amir Hussayni Sadat and answered by Shaik Mahamud Shabistani.

Jami in his Nafahat says that the propounder of these fifteen questions was the celebrated Amir Rukn-uddeen Hussain bin Alim bin Abil Hasan

رکن الدین حسین بن عالم بن ابی الحسن الحسینی \*

generally called *فخر السادات* \* and known by the name of *میر حسینی* \* *مادات* \* He was known in A.H. 671—A.D. 1272. He was originally from Guziv, a village in the country of Gur, but he settled and spent almost his whole life in Herat. He was a great traveller and a renowned Sufi poet and a disciple of Shaik Rukn-uddin Abul Fath (d. A.H. 735—A.D. 1335). He died in A.H. 719—A.D. 1319. The author of this poem Shaik Mahmud Shabistani

سعد الدین محمد بن عبدالکریم بن یحییٰ التبریزی الشہستری \*

was born at Shahister, a village at eight farsangs from Tabriz during or about the reign of Hulagu Khan (A.H. 654—663—1256—1264 A.D.) According to the prologue in this copy the poet received some questions in the month of Shawaal A.H. 700—A.D. 1300, from a certain person of Khurasan and in answer to them he composed the present poem :—

گذشتہ ہفت ماہ از ہفتصد سال

ز ہجرت ناکہاں در ماہ شوال \*

He died in A.H. 720—A.D. 1320. This copy ends with the following verse, in which the poet mentions his name ;

بنام خویش کردم ختم پایان

الہی عاتقہ محمود گرداں \*

Besides this work he has left the following work also :

۱ — حق الیقین فی معرفت رب العالمین \*

۲ — معادہ نامہ \*

۳ — رسالہ شاہد \*

The value of the work can be estimated by the amount of attention bestowed on it by Eastern and Western Scholars. This has been translated into :

*English* : With valuable notes, and interesting comparison between Oriental and European mysticism by E. H. Whinfield 'The Mystic Rose-Garden,' London 1880. An anonymous English translation of the most important parts of the poems entitled "The Dialogue of Gulshan-e- Raz " appeared in Tubner, London 1887. For an Ismaili interpretation of this work by Ivanow see JBBRAS. Vol. VIII, Nos. 1 and 2, 1932.

*German* : It has been edited with German translation by Hammer—Purgstall, " Rosenflor des Geheimnisses," pesth, 1838. Extracts in German translation are found in Tholuck's " Bluthensammlung " 1825.

*Turkish* : This has been translated into Turkish with amplification by Turkish poet Shirazi under

کتاب گلشن راز ترجمہ شیرازی \*

*Urdu* : In 1344 A.H.—1925-26 ; One Muhammad Nazir Siddiqi Fayzabadi published its translation along with the commentary of Lahiji in Urdu.

As many as twenty-eight commentaries were written and the most popular among them is

مفاتیح الاعجاز فی شرح گلشن راز \*

Muhammad bin Yahya al-Lahiji. Several abridged editions of the same by different authors have been published so far.

For notices on this manuscript please see, end Off. Cat. No. 1814.

Scribe is Muhammad Dastageer Yameen and the date of transcription is 1273 A.H.

**Beginning :**

بنام انکه جانرا نکرت امروخت

جراغ دل بنور جان بر افروخت \*

**End :**

کتاب گلشن راز بتاریخ بیست پنجم ماه شوال سنه ۱۲۷۳

بدست حقیق غلام یمین دستگیر تمام یافت \*

No. 986. \* دیوان تصائب

## DIWAN-E-QASAB.

Substance, paper. Size, 11×10 inches. Pages, 124. Lines, 18 on a page.

Condition, restored copy. Mode of writing, Nastaliq. Appearance, new.

Subject, Poetry.

Author Said-e-Qasab.

Extent : Extent,.

A restored copy of Diwan-e-Qasab, described under D. No. 43 of Desc. Cat. of Isl. Manuscripts Volume I, page 188.

Details on the life and works of the poet are not tracable. The poems are arranged in alphabetical order.

Scribe and date of transcription not known.

Beginning :

الهي بهر حمدت قوتے بغشا زبانم را  
ز آب این گهر لبریز کس درج دہانم را \*

End :

ہر جا کہ دہم و اشود آنجام مجاورم  
ہر جا خدنگ بال کشاید نشانہ ام \*

No. 987. \* مثنوی سلسلہ الذهب

## MATHNAVI-E-SILSILAT-AD-DAHAB.

Substance, pages, Size 7½×5½ inches. Paper, 262. Lines, 15 on a page

Condition, injured, Mode of writing, Nastaliq. Appearance, old.

Subject Poetry.

Author, Jami.

Extent Complete.

A famous religious mathnavi of Nuruddeen Abdul Rahaman Jami which is supposed to have been composed in A.H. 890 A.D. 1485, it is dedicated to Sultan Husayn (see fol. 12-a). This mathnavi is in the metre and model of the "Hadiqah", of Sana'i the "Haptpaykar" of Nizami and "Jam-e-Jam" of Anhadi. The metre is

فاعلاتن مفاعلن فعلن \*

This copy contains the complete three daftars. The first daftar begins on fol. 8a:

لله الحمد قبل كل كلام  
بصفات الجلال والاکرام \*

The second daftar begins on fol. 76a.

بشنو ای گوش برفسانه عشق  
از صریر قلم ترانه عشق \*

The third daftar begins on fol. 105a.

حمد ایزد نه کارتست ایدل  
هرچه کار تو بارتست ایدل \*

There are several other Ghazals, etc., of Syed Tajuddeen both in the beginning and in the end.

Scribe is Syed Tajuddeen and the date of transcription is 1233 A.H.

Beginning :

الله الحمد قبل كل كلام  
بصفات الجلال والاکرام \*

End :

بتاریخ یازدهم شهر ربیع الثاني روز سه شنبه ۱۲۳۳ هجری \*

No. 988. اسکندر نامه نظامی (بري) \*

ISKANDAR-NAMAH-E-NIZAMI.

Substance, paper. Size, 9×6 inches. Pages, 128, Lines 12 on a page. Condition, injured. Mode of writing, Nastaliq. Appearance, old.

Subject Poetry.

Author, Nizami.

Extent: Incomplete.

It is an incomplete copy, both in the beginning and in the end of Iskandar Namah, also called Sharaf-Namah-e-Iskandari or Iskandar Namah-e-Barri, by the greatest Persian mathnavi writer, Nizamuddeen. Abu Mohammad :

نظام الدین ابو محمد الیاس بن یوسف بن سدید الغز جوی \*

This famous mathnavi is divided in two parts, the first part is called Iskandar-Namah-e-Barri, which treats of Alexandar, the Great, as a conqueror and records his battles on land; while the second part entitled variously as Khirad Namah-e-Iskandari or Iskandarnamah-e-Bhari, describe the Greek conqueror as a prophet and a philosopher and narrates his adventures at sea. The manuscript under description is the

first part of the mathnavi while second part of it has been described under D. Nos. 118, 590, and 591 of our Descriptive Catalogue of Islamic Manuscripts, Volumes I and II respectively.

For the porlogue of this manuscript after highly eulogising the King Nusrat-uddeen Abu Baker bin Atabuk Muhammad who ascended the throne at Tabriz in A.H. 587 A.D. 1191, Nizami says that the monarch had wished the poem to be dedicated to him. He says :

جهان پهلوان نصرت الدین کم است  
بر اعدای خود چون فلک چیره دست \*

.....

چو غرمان چنین آمد از شهر یار  
که بر نام مانقش بند این نگار \*

This part of Iskandar Namah was edited with commentary in Calcutta, in 1812 A.D., and reprinted in 1825 A.D. This has been translated into English by Captain H.W. Clarke, London in 1881 A.D. and has been translated into German and French also. A short note on author's life is added for ready reference.

Nizamuddeen Abu Muhammad of Ganjah with the Takkhali Nizami was born in the Province of Queen, in year A.H. 535—A.D. 1140-41, but the great portion of his life was spent in Ganjah, a town of Arran. Dr. A. Sprenger says that, "he possessed considerable learning and a strong sound sense, his poetical talents were of the highest order, and had they not been perverted by the bad taste of the times in which he lived and of the nation to which he belonged, he would have been of the greatest poets that ever lived". Much of his life is still in darkness and very unreliable accounts of the poet are given by his biographers. But the most authoritative work on his life is the learned monograph of W. Bacher, who has based Nizami's life exclusively on poet's own statements in several poems of his Khamsah. It appeared from several verses of his poems that he had a son named Muhammad. Sprenger says, "he was sixty-three years and a half of age in 599 A.H. when completed the second part of the Iskandar Namah and died in 606 A.H. or 602 A.H. But Dorn thinks that the poem was completed after his death by some one else". Various conflicting dates are assigned to Nizam's death but the most reliable date is A.H. 599 é A.D. 1202 (see Bankpore Lib. Cat. page 49 and Sprenger's Cat. page 519).

The scribe and date of trascription of this manuscript is not known. It begins and ends abruptly.



Beginning :

فرد ریزم از نظم ترکید خویش  
دگر کونه کردم ز ترتیب خویش \*

End :

پس و پیش رو کرد چون خاره کوه  
برانگیخت قنگی ثریا شکوه \*

No. 989. \* کتاب تاریخ

KITAB-E-TARIAKH.

Substance, paper. Size  $8 \times 6\frac{1}{2}$  inches. Pages 466. Lines 13 on a page:  
Condition, injured. Mode of writing, Nastaliq. Appearance, old.

Subject, History.

Author, Abu Ishaq Ibrahim.

Extent Complete.

It is a short general history of the world from the begining of the world's creation to the assassination of Hazrat Ali, the fourth Muslim Caliph, from Muslim theological sources like Quran, and traditions of the Holy Prophet Muhammad (peace be on him). It also gives a short biographical sketches of the semitie Prophet like, Adam. Nuh, Sulayman Abraham and Muhammad and of the four Muslim Caliphs, Abu-Bakar, Umar, Usman and Ali based on the said sourees

The name of the scribe and date of transcription is not known.

Beginning :

• الحمد لله الذي توحّد يا لملكوت و تعزّز به جبروت .....

End :

و حسین را شهید کردند عایه السلام و سر او پیش یزید برد  
بد بخت و او بادیگران خود خمر می خورد و شادی کرد آخرین  
یزید هم هلاک شد و دین اسلام روز بروز قوی شد بعظمت جلاله و  
نواله تمت تمام شد \*

No. 990. \* رساله وصیلة النجات

RISALAH-E-WASILAT-UN-NAJAT.

Substance paper. Size,  $9\frac{1}{4} \times 6\frac{1}{2}$  inches. Pages 36. No. o lines per page,  
Condition, bad. Mode of writing, Nastaliq. Appearance, old.

Des. Cat—15A

Subject, Theology.

Author, Mawlana Abdul Azeez.

Extent, Incomplete.

It is a short theological tract of religious questions and answers by Mawlana Abdul Azeez. It is incomplete both in the beginning and in the end.

Scribe and date of transcription not known.

**Beginning :**

..... جواب ای برادر اول بنیادی هر مذهبی را دریافت کند  
و کتابهای هر فریق را یکسو گذار و در طاق بند و چون نبای  
هر یکی واقف الص \*

**End :**

جواب سوال تاسع آنکه خشای مشکل را هر دو شهوت در  
یکمرتبه نمی آید بلکه ..... می باشد اگر شهوت فرج غالب  
است نکاح او بامرود باید .....

**No. 991. \* ضیاء القلوب**

**ZIYA-UL-QULUB.**

Substance, paper. Size,  $8\frac{1}{2} \times 5\frac{1}{2}$  inches. No. of page, 380. No. of lines 12 on a page. Condition, damaged and injured. Mode of writing, No. Nastkh. Appearance. Very old.

Subject, Theology.

Author, Ibn Shaik Abdul Lateef Faruqi.

Extent, incomplete.

Same as described under D. No. 947 of this volume.

It is a commentary in Persian on the famous theological work called "Siraj-ul-Absar" by Ibn Shaik Abdul Lateef Faruqi.

**Beginning :**

الحمد لله الذي زين قلوب الاولياء بانوار الوفاق و رفع قدر  
صفیائیه الص \*

**End :**

آلرا مابجز رسیدن زماں آن بیاں آشکارا کنیم و آن بیان  
امیرات مهدی است در آخر زماں بران ما منصرف میشویم ۱۲ \*

No. 992. \* اختیارات بدیعی

IKHTIYARAT-E-BAD'EI.

Substance, paper. Size, 11×7 inches. No. of pages, 522. No of lines on a page, 20. Mode of writing, fair Naskh. Appearance, old. Condition, injured in the end.

Subject, Medical Dictionary.

Author, Zainuddin Attar.

Extent, Incomplete.

It is the original edition of the *Materia Medica* by Ali bin-al-Hussain-al Ansari, commonly called Haji Zain-uddeen Attar :

علي ابن الحسيني الانصاري المشهور بحاجي زين الدين العطار \*

He was born in the year A.H. 730=A.D. 1330 and died in the year A.H. 806=A.D. 1403, 1404. It is said that the author compiled this work in A.H. 770=A.D. 1368, 1369 ; on the basis of his previous composition called "Miftah-ul-Khazaen" مفتاح الخزائن which was completed by him three years before the compilation of the work under description. His first work Miftah was divided in three Risalas, but in this work the second Risalah was omitted and increased the twelve babs of third to sixteen and styled the two divisions as first and the second makhalas as follows :

۱ — مقاله اول : در ادویه مفردة و اسامي آن بلغت بر طالع و ابدال و املاح و حقیقت و منفعت و مغررت  
آن \*

۲ — مقاله دوم : در مرکبات مستعمد و این کتاب را اختیارات بدیعی نام مبارک باد \*

But the manuscript under description contains only the first Makhalah on simple drugs in alphabetical order begins with the letter "Bab-Alif" باب الالف on fol. 4. and ends with the letter "Bab-al-Ya" باب اليا on fol. 259a. It does not contain the second Makhala on compound medicaments which is said to have sixteen babs with the beginning :

بسم الله ..... بدانکه این مقالت دوم است از کتاب اختیارات بدیعی در مرکبات الص \*

However the manuscript D. No. 397 (Persian) available in this Library is a complete copy containing the two makhalas with the said beginnings. There are similar incomplete copies of this work described under D. No.

394, 395, 396 and 398 of our Catalogue Volume I. Copies of the same \* بدیعی are described in Bodhian Catalogue Nos. 1581 to 1584, E. G. Browne, Cambridge Catalogue page 212; Etne, India Office Library Catalogue Nos. 2289 to 2294.

**Beginning :**

امداد حمد به حدو اعداد سپاس ببقیاس مبدعی را که آثار  
ابداع و بر هر ورق از ادواق و شعر از اشجار سمت و ضوح یافته  
ابر هر نمری از اثمار او زهری از ازهار و انوار ایجاب او تافته \*  
برگ درختان سبز در نظر پوشیار  
هر درقی دفتریست معرفت کردگار \*

**End :**

بفضل برحق و شفافی مظهر کتاب اختیارات بدیعی از خطوط  
مختلفه بتاریخ پنجم شهر رجب المرجب سنه ۱۲۳۵ هجری ندری  
مقدس بروز چهارشنبه بوقت صبح از تحریر با تمام رسید \*  
نوشته بمائد میه بر سفید  
نویسنده را نیست فردا امید \*  
تمت تمام شد \*

**No. 993. \* دیوان نظیری**

**DIWAN-E-NAZIRI.**

Substance, paper. Size,  $12\frac{1}{2} \times 10$  inches. Number of pages, 108. Number of lines on a page, 24. Condition, good. Mode of writing, not bad. Appearance, new.

Subject, poetry.

Author, Muhammad Hussain Naziri.

Extent, complete.

It is a restored copy of the manuscript described under D. No. 58 of our Descriptive Catalogue of Oriental Manuscripts Vol. I.

The great Persian poet Mullah Muhammad Hussain Naziri was a Court poet of the celebrated Mughal noble Abdul Rahim Khan-e-iKhanan. He died at Ahamadabad in the year A.H. 1012=A.D. 1604.

**Beginning :**

بهوش سیر چمن کن که شاهدان مستند  
قرا به بر مر ابر بهار بشکستند \*

End :

صد فکر اثر زطاعتم بردارد  
 صدر و سر از عبادتم برآرد \*  
 با ایس و سواس نیتم نیست درست  
 اعیال مکر \* .....

No. 994. \* مثنوی شاه و گدا \*  
 MATHNAWI-E-SHAH-O-GADA.

Substance, paper. Size,  $12\frac{1}{2} \times 10$  inches. Number of pages 65. Number of lines on a page, 21. Condition, good. Mode of writing, good. Appearance, new.

Subject, poetry.

Author, Maulana Badruddeen Hilali.

Extent, complete.

It is a restored copy of the manuscript described under D. No. 119 of our Descriptive Catalogue of Oriental Manuscripts, Vol. I.

The author of this Mathnavi, Maulana Badruddeen poetically called Hilali مولانا بدرالدین هلالی آلاسترابادی \* was a native of Astrabad and by origin he was a Chagtai Turk. The celebrated Mir Ali Shir was his patron and he personally undertook the supervision of Hilali's education in his early youth, and his poems gained the highest approbation of the eminent Wazir and other poets. It is said that after completing the mathnavi under description, Hilali presented the poem to prince Badiuzzaman Mirza, son of the Sultan Hussain Mirza, and received ample rewards from the Prince. When Ubayadullah Khan Uzbek conquered Herat, Hilali addressed a Qasidah to the Khan and he was admitted to his Court. But as ill-luck would have it, several Courtiers of the Khan conceived a bitter malice against the poet, accused him of being a Shi'ah heretic, and Hilali was killed by the orders of his benefactor, the Ubayadullah Khan Uzbek. The name of the man who executed Hilali is said to be one Saifullah and a chronogram on his death forms from it as : سيف الله کشت \*

He was killed in the year A.H. 936=A.D. 1529. Besides the manuscript under description, he left a Diwan and a mystic mathnavi called "Sifat ul-Ashiqqeen". Please see Bankipore's Library Catalogue, Vol. Ib Page 123 for detail information on Hilali's life and works ; and Ethe's India Office Library Catalogue Nos. 1423 to 1431.

## Beginning :

اے وجود تو اصل ہر موجود  
ہستی و بودی و خواہی بود \*  
صانع ہر بلند و پست توی  
ہمہ پہنچند ہرچہ ہست توی \*

## End :

حشر او با رسول کن یارب  
این دعا را قبول کن یارب \*  
تحریر بتاریخ غرة شهر جمادی الثانی بوقت مسہر شنبہ  
تمام شد سنہ ۱۲۸۳ھ اے تمت \*

No. 994 (a) \* سب سراجی \*

TIBB-E-SIRAJI.

Substance, paper. Size,  $12\frac{1}{2} \times 10$  inches. Number of pages, 12. Lines, 24 on a page. Condition, good. Mode of writing, good. Appearance, new.

Subject: Medicine.

Author: Hakeem Kamaluddin.

Extent: complete.

A restored copy of the manuscript described under D. No. 370 of our Descriptive Catalogue of Islamic Mss. Vol. I. It is bound with the previous volume No. 99.

It is a short comprehensive treatise on medical science of Hakeem Kamaluddeen. \* حکیم کمال الدین \* who presented it to Nawab Anwaruddin Khan of Carnatic.

## Beginning :

الحمد لله رب العالمین کہ ابداع انواع موجودات بمحض قدرت  
فرمودہ و بنی نوع انسان را مورد عنایات لایق عتاب و خطاب  
مواہب نمودہ \*

## End :

کلمات طیبہ و آوازی لطیف و بویہائے خوش و از الجملہ  
انتقال از ہوائی بہوائی و مسکنی بہ مسکنی بود و تغذیر ہیکلت نیز موثر  
اسبغ واللہ اعلم بالصواب \*

No. 995. \* مثنوی غنیمت

MATHNAWI-E-GHANIMAT.

Substance, paper. Size,  $12\frac{1}{2} \times 10$  inches. Number of pages, 62. Number of lines on a page, 24. Condition, good. Mode of writing, good, Appearance, new.

Subject: Romance.

Author : Shaik Muhammad Akram Ghanimat.

Extent: incomplete.

A restored copy of the manuscript described under D. Nos. 173, 174, and 175 (u) in our Descriptive Catalogue of Islamic Manuscript, Vol. I.

It is a love story of Shahid a beggars son and Princess Aziz of Punjab, beautifully depicted in a romantic mathnavi by Shaik Muhammad Akram, with the takhallus Ghanim of Ganjah in the Punjab. He was a pupil of Mir Muhammad Zaman Rasikh of Lahoor, and a favourite of the Mughal emperor Alamgeer. The poem under description is said to have been completed in the year A.H. 1096=A.D. 1685. This Mathnavi is also styled as 'Nairang-e-Ishq, نیرنگ عشق \* He died about A.H. 1110=A.D. 1699. other copies of this poem are noticed in Ethe, India Office Library Catalogue Nos. 1649 to 1652, and a Sprenger Catal., P. 410. It has been lithographed in Lucknow about A.H. 1263 with glosses by Muhammad Salih and others.

Beginning :

برای مستی دیوانه او  
بود چشم بتان میخانه او \*

دل معبروع را عشقش مقام است  
می اورا شکست شیشه جام است \*

End :

بیا ساقی بیا اے قبلہ شوق  
که دور آخر شد و باقیست این ذوق \*

شرابے ده که باشد غارت پوش  
چکیدن کی کبابم را فراموش \*

No. 996. \* رساله در دانستن نیک و بد

RISALAH-DAR-DANISTAN-E-NAIKE-O-BAD.

Substance, paper. Size,  $12\frac{1}{2} \times 10$  inches. Number of pages, 14. Number of lines on a page, 22. Mode of writing, good. Condition, good. Appearance, new.

Subject, Fortune-telling.

Author, Not known.

Extent, complete.

A transcribed copy of the manuscript borrowed from Brij Kishor, B.A. of Jaipur.

A short treatise on fortune-telling based on the numerology of names of persons on various aspects of human life.

**Beginning :**

اما بعد رسالہ ایست در دانش کاروائے نیک و بد مشتمل بر  
بست و نہ باب است باب اول در دانش حساب ابجد \*

**End :**

سورۃ الم نشرح کو لکھ کر پلاوے تو انشا اللہ تعالیٰ حافظہ بہت  
درست ہو جائیگا \*

No. 997. دیوان محسن خاں \*

DIWAN-E-MUHSIN KHAN.

Substance, paper. Size,  $12\frac{1}{2} \times 10$  inches. Number of pages, 113. Number of lines on a page, 24. Condition, good. Mode of writing, good. Appearance, new.

Subject, poetry.

Author, Muhsin Khan.

Extent, complete.

A restored copy of the manuscript described under D. No. 48 of our Descriptive Catalogue of Oriental Manuscript, Vol. I.

**Beginning :**

گشت مر سبز جہاں چوں پر طوطی ز نہار  
بلبل ناطقہ شد گرم فغاں در گلزار \*

**End :**

از خورج جگر نخل سخن بسته ام اما  
تادل نشود آب سخن شسته نہ گردد \*

No. 998. مثنوی سالم و سلمی \*

MATHNAVI-E-SALIM-O-SALMA.

Substance, paper. Size,  $12\frac{1}{2} \times 10$  inches. Number of pages, 61. Number of lines per page, 22. Condition, good. Mode of writing, good. Appearance, new.

Subject, poetry.

Author, Muhammad Abu Nasir.

Extent, complete.



A restored copy of the manuscript described under D. No. 115 of our Descriptive Catalogue of Oriental Manuscripts, Vol. I.

A tragic mathnavi of love romance between Salim, the hero and Salma the heroine in which the hero was killed by a lion and the heroine committed suicide.

**Beginning :**

خداوند! بخویشم راء بنمائے  
ز قید ماموا آزاد فرمائے \*  
بچشم سرمہ بینائی بخش  
دلہ را گوهر یکتائی بخش \*

**End :**

دگر زین گفتگو خاموشیم بہ  
ز جام معرفت مدہوشیم بہ \*

No. 999. \* تصائد سلمان ساوجی

QASAIID-E-SALMAN SAOJI.

Substance, paper. Size,  $12\frac{1}{2} \times 10$  inches. Number of pages, 158. Number of lines per page, 24. Condition, good. Mode of writing, good. Appearance, new.

Subject, poetry.

Author, Salman of Sawah.

Extent, Incomplete.

A restored copy of the manuscript described under D. No. 74 of our Descriptive Catalogue of Oriental Manuscripts, Vol. I.

It is an incomplete copy of Qasidas, Tarkibands and Kitās mixed together without any alphabetical arrangements by Khajah Jamaluddeen Muhammad Salman of Sawa, the son of Khajah Ala'uddeen Muhammad. He was born about A.H. 690=A.D. 1291; enjoyed the favour of the Amir Shaik Hasan Buzurg and his son Shaik Unwais. He died in the year A.H. 779—A.D. 1377.

**Beginning :**

ای زروہ لامکان مکناف  
معراج ملائک آستانف \*  
سلطانی و عرش تکیہ گاہت  
خرشیدی و ابر سائبانف \*

No. 1000 (a). \* نام حق

NAM-E-HAQ.

Substance, paper. Size,  $12\frac{1}{2} \times 10$  inches. Number of pages, 13. Number of lines, 16 on a page. Condition, good. Mode of writing, not bad. Appearance, new.

Subject, Islamic Ideology.

Author, Mulla Abdul Rahman Jami.

Extent, complete.

A restored copy of the manuscript described under D. No. 68 (a) of our Descriptive Catalogue of Oriental Manuscripts, Vol. I. It is bound with the previous volume No. 1000.

A text book of Islamic Ideology written by the famous Persian poet Abdur Rahman Jami in Persian verse for children.

Beginning :

نام حق بر زبان ہمارانیم  
کو بھان و دانش ہما خوانیم \*

End :

رحمت حق نثار خوانندہ  
یاد گیرندہ را رسانندہ \*

No. 1001. \* دیوان والہ

DIWAN-E-WALEH.

Substance, paper. Size,  $12\frac{1}{2} \times 10$  inches. Number of pages, 86. Number of lines per page, 24. Condition, good. Mode of writing, good. Appearance, new.

Subject, poetry.

Author, Muhammad Musavi Waleh.

Extent, complete.

A restored copy of the manuscript described under D. No. 61 of our Descriptive Catalogue of Oriental Manuscripts, Vol. I.

It is a Diwan of Syed Muhammad Musavi Waleh who died at Arcot.

Beginning :

جمال دوست روش بود در آئینہ دلہا  
ہمجو حیرت مآشد بہ پیش دیدہ حایلہا \*  
ندارد ہر دو عالم وسعت طبعان سودایش  
بگنجد موجہ این بحر در آغوش ساحلہا \*

End :

فرق در دنیا پرست و می پرست  
 مست من الفت پرستم بلبله \*  
 در خیال آن دو چشم می پرست  
 واه و ساغر بدستم بلبله \*

No. 1002. \* دیوان نغائی

DIWAN-E-FUGHANI.

Substance, paper. Size,  $13\frac{1}{2} \times 8\frac{3}{4}$  inches. Number of pages, 177. Number of lines per page, 17. Condition, good. Mode of writing, good. Appearance, new.

Subject, Poetry.

Author, Baba Fughani Shirazi.

Extent, incomplete.

It is a transcribed copy of the manuscript described under **D. No. 38** of our Descriptive Catalogue of Oriental Manuscripts, Vol. I.

Baba Fughani of Shiraz, the author of the manuscript under description, was a native of Shiraz, who had originally the takhallus of Sakkaki (probably derived from the profession of his father who was a cutter \* سكاك). He died in Khurasan in the year A.H. 922 = A.D. 1516 or A.H. 925 = A.D. 1519. He was a Court poet of Sultan Yaqub, who duly appreciated the poet's wonderful and unique merits, and awarded the title of *بابای شعرای* or "Father of the poets." His extraordinary poetic genius and ardent zeal for poetry and original thinking made him to create a new style and particular mode of expression in Persian poetry quite different from those of his predecessors like, Sa'di of Shiraz, Salman of Sawah, or Hafiz and his contemporary distinguished poets like Jami and others, in an age when the science of Persian poetry had already reached its perfection. His new style was greatly approved and proudly, imitated for a long time by such eminent poets as Wahshi Naziri, 'Urfi Sana'i, and others till the time of Mirza Sa'ib who again invented a new metre. For details on Fughani, please see Ethe, India Office Library Catalogue No. 1392 and Bankipore Library Catalogue Vol. II, p. 101.

Beginning :

ساز بر رخسار تو آئینه مقصود  
 آن دل که طلبگار بود نور یقینی را \*

**End :**

صد سال نگردد بحر از آب سفید  
روزے کہ سیلے طمع کشت میا \*  
—————

No. 1003. \* پند نامہ عطار \*

PAND-NAMAH-E-ATTAR.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 33. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Khawjah Fariduddin Attar.

Extent, complete.

It is a transcribed copy of the manuscript described under D. No. 99 of our Descriptive Catalogue of Oriental Manuscripts, Vol. I. This volume also contains another work called 'Mathnavi-e-Dabistan' described below.

A popular work on Muslim ethics in Persian verse by the famous Sufi poet Shaik Fariduddin Attar who was born in Shadiyakh near Nishapur in A.H. 513 = A.D. 1119 and was killed by the Muguls in A.H. 627 = A.D. 1229. Please see D. No. 965 of this volume for a short biographical sketch of the poet.

**Beginning -**

حمد بپسند مر خدائی پاک را  
آنکہ ایمان داد مشق خاک را \*

**End :**

گیر در گوش اے پسر یندابد  
تانه بیننی در دو عالم هیچ بد \*

No. 1003 (a). \* مثنوی دبستان \*

MATHNAWI-E-DABISTAN.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 19. Number of lines per page, 24. Mode of writing, not bad. Condition, good. Appearance, new.

Subject, Ethics.

Author, Khajah Muhibullah.

Extent, complete.

It is a transcribed copy of the manuscript described under D. No. 99(a) of our Descriptive Catalogue of Oriental Manuscripts, Vol. I, bound in the previous volume.

A compendium of ethical and moral principles illustrated with stories in Persian prose and poetry by Khajah Muhibullah.

**Beginning :**

شکر و سپاس سر قادرے را عناصر مخالف را باهم پیوند داده  
در چمنستان کونین ترانه سنج بلبل زبان را مترتم گردانید \*

**End :**

کذات دبستان مر تصنیف خواجه محب الله بروز شنبه  
بتاریخ بسب و نهم رمضان المبارک سنہ ۱۲۲۳ ع اتمام یافت \*

**No. 1004. \* ارشاد السالکین**

**IRSHAD-AL-SALIKEEN.**

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{4}$  inches. Number of pages, 63. Number of lines, 23 on a page. Mode of writing, good. Condition, good. Appearance, new.

Subject, Sufism.

Author, Khairuddeen Naqshabandi.

Extent, incomplete.

It is a transcribed copy of the manuscript described under D. No. 887 of this volume. It contains the following works.

1. *Irshad-al-Salikeen* \* ارشاد السالکین

A short tract of six pages on Qadiriah Order divided in two Babs and one Khatimah by Khairuddeen Nakhshabandi.

The two leafs for the benefits of his disciples are as follows :

۱ — باب اول در بیان ارشاد طریقہ علیہ قادر یہ بطریق  
اجمال و اختصار \*

۲ — باب دوم در بیان اذکار و اشغال طریقہ علیہ نقشبندیہ \*

**Beginning :**

الحمد لله الذي جعل انبيائه دليلا و هاديا لا يصال الخلاق المع \*

**End :**

اکثر دریں ایام سلوک میفرمایند و سلوک ما بعد از جمله  
نوا در است کم کسی از مطلع است چنانچه در رساله سابق تفصیلا  
ذکر شده شد \*

تمت تمام شد \*

2. *Risalah-e-Wajudiah.*

رساله وجودیه فرمود حضرت نظام الدین اولیا \*

Another short tract of seven pages on Qadiriya Order of Muslim Sufistic school by the well-known Indian Saint Hazrat Nizamuddeen Awliya.

**Beginning :**

قال الله تعالى كنتم كنزا مخفيا فاحدثت ان اعرف فخلقت  
الخلق لا عرف الخ \*

**End :**

بعده دریں آئینہ چوں روئے خود بدیدم از لاپوت بہ  
خفی رسیدم آنجا کہ کل شئی الی اصلہ مقام شود - تمہ رسالہ  
وجودیہ \*

3. *Al-Insanul-Kamil* \* الانسان الكامل

A short Sufistic tract of twenty pages by Asraruddeen explaining the Sufistic terminologies like

احدیت و وحدت ، واحدیت روح و دل و نفس و غیرہ \*

**Beginning :**

بسم الله مقدمته الاولیئیت التي لا ابتداء لها بسم الله المواخر  
الربوبیة الخ \*

**End :**

پس این ہمہ صفات حق است کہ ظاہر است العالم ہوا الحق  
المتحلی بجمیع صفات این معنی باشد واللہ اعلم بالصواب تمام  
شد الانسان الكامل ویلیہ مواہب القادری میلایوری \*  
خوارق صادقہ من مواہب القادریہ \*

4. *Khavariq-e-Sadiqiyah.*

An incomplete collections of "Revelations," مکاشفہ \* of Meer Naseeruddeen of Burhanpore by his disciple Muhammad Sadiq, محمد صادق لطیفی القاری المتخلص بہ مشربی \* who was an eye witness to it intended for the followers of Qadiriya Order of Muslim Sufistic school. It contains fifteen Mukashifa and it is said to be incomplete.

**Beginning :**

حمد و ثنائی بر حق سراحدے را کہ الف احدیت در  
سائر حروف و اعداد دائر است الخ \*

**End :**

چنانچه اطلاق اسم بر مرتبه پویت غیب و احدیست اسف  
و اطلاق اسم الله در مرتبه و حدث \*

**Beginning :**

الحمد لله الذي جعل انبيائه دليلا وهاديا لايصال الخلائق  
و خص الصغ \*

**End :**

چنانچه اطلاق اسم بر در مرتبه پویت غیب و احدیست اسف  
و اطلاق اسم الله در مرتبه و حدث تمام شد \*

تحفته الاحرار \*

TUHFAT-UL-AHRAR.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Pages, 83. Number of lines per page, 23. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Abdur Rahman Jami.

Extent, complete.

A restored copy of the manuscript described under D. No. 100 of our Descriptive Catalogue of Islamic Manuscripts, Vol. I.

A short description of the manuscript and a biographical sketch of its author is given under D. No. 982 and 980 of this volume respectively.

**Beginning :**

حامداً لمن جعل جنان كل عارف مخزن اسرار كماله و لسان  
كل و اصف مطلع انوار جماله الصغ \*

**End :**

مهر نه خاتم این کتاب

شد رقم خاتم تم الكتاب \*

جواهر النظم \*

JAWAHER-AL-NAZM.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 147. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Muhammad Azimullah of Gopamou.

Extent, incomplete.

A restored copy of the manuscript described under D. No. 181 (Persian) of our Descriptive Catalogue of Islamic Manuscripts, Vol. I.

This work contains a selection of verses from the various Persian poets, arranged in the alphabetical order, compiled by Muhammad Azimuddeen of Gopamou on the request of Mawlavi Muhammad Muqeen of Gopamou in the year A.H. 1228. The compiler views an interesting preface. The Persian verses of the poets like Sa'di, Shawkat, Jam' Urfi, Anwari, Khaqani, etc., are arranged as follows :

حافظ شیرازی      الا یا ایها الساتی ادرکای ساو ناولها  
که عشق آسان نمود اول وای افتاد مشکلها \*

شغائی \*      ای بغم تو نامزد هر دو جهان خدای را  
مهر بداغ خویش کن نامه کبریائی را \*

قدسی \*      ای نوائیس بلبل باغ و بهار مرتضی  
طوطی رنگین ادای شاخسار مرتضاً \*  
وغیره وغیره

Beginning :

الحمد لله رب العالمین والصلوة والسلام علی سیدنا و مولانا  
محمد سید المرسلین وخاتم النبیین ..... اما بعد می گوید بنده  
گنه گار مغفرت پروردگار محمد عظیم الله بن شیخ علیم الله بن  
احسان الله خان کوراموی .....

End :

خدا پرست مرا بت پرست میگویند  
خداش خیر دهد آنچه هست میگویند \*

No. 1007. دیوان عترة \*

DIWAN-E-'ITRAT.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Total number of pages, 78. Number of lines per page, 23. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Abdul Mannan Itrat.

Extent, complete.

Des. Cat—16A



A restored copy of the manuscript described under D. No. 30 (Persian) of our Descriptive Catalogue of Islamic Manuscripts, Vol. I. This volume contains :

1. *Diwan-e-Itrat* : دیوان عترت \*

A complete anthology of the poems of Abdul Mannan 'Itrat' arranged in alphabetical order with the following beginnings and end :—

**Beginning :**

با تر پیوستی بود از خود رسید نهائے  
پردہ حسن تو گردید اسف دید نهائے

**End :**

عترت فقیر و معرفت و حدت از کجا  
دل داغ سرتست چو بر دلق پنہا \*

2. *Ruqat-e-Itrat* : رقعات عترت

This volume also contains a collection of letters and writings of Abdul Mannan 'Itrat' in ornate prose beginning on page 59.

**Beginning :**

شرارستان طیش دلست با نگارستان فلک انجم ای شعله  
خونگالے (۹) الخ \*

**End :**

بغیر خندہ کہ آید بحال خویش مراجم سازد چارہ بدست  
مخردم نداده اند گرنہ ہر دم کہ میگنر در اینگان میشمارد \*

No. 1008. دیوان عجائب \*

DIWAN-E-AJAYAB.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 271. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Shah Mahmud Mirza.

Extent, complete.

A restored copy of the manuscript described under D. No. 31 (Persian) in our Descriptive Catalogue of Islamic Manuscripts, Vol. I.

It is a collection of Philosophical and mystic Persian poems of Shah Mahmud Mirza under the title Diwan-e-Ajaib or Diawn-e-Mahmud. The original copy was transcribed by Muhammad Ali in the year 1076 A.H.

**Beginning :**

الحمد لله الذي نور قلوب العالمين ..... بدانکه این  
مصنف ایست مسمی بدیوان عجائب المعروف بدیوان محمود در  
بیان حالات وقت مصنف که اسان الحال بقصائد و غزلیات و غیره  
می سراید الخ \*

**End :**

تمت الكتاب بعون الله الملك الوهاب بتاريخ ۲۷ شهر  
شوال سنه ۱۰۷۶ ع حرره محمد علي ولد شبيخ ابراهيم كجراتي \*

No. 1009. کلیات ثنائی \*

KULLIYAT-E-SANAI.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 124. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Khaja Hussain Savai.

Extent,

A restored copy of the manuscript described under D. No. 80 (Persian) in our Descriptive Catalogue of Islamic Manuscript, Vol. I.

It is a collection of poems of the famous Khajah Husain Sanai خواجه حسین ثنائی who in his early life was under the patronage of Sultan Ibrahim Mirza Jahi, and subsequently came to India during the reign of Akbar and became a favourite of the Emperor and the teacher and friend of the celebrated Faydhi. According to the best authorities Sanai died in the year A.H. 996 — A.D. 1587. For details of his life and works please refer to Ethe, India Office Library Catalogue Nos. 1449-50 and Bankipore Library Catalogue No. 250.

**Beginning :**

راندي بچشم از برخود اي پسر مرا  
مد خار حسرتست ازین در جگر مرا \*

**End :**

الاتا ابر باشد در گدائي  
ترا پاينده باد اين بادشاهي \*

No. 1010. \* گنج دوم

GANJ-E-DUWAM.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 33. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new

Subject, Poetry

Author, Mir Manzavi.

Extent, complete.

A restored copy of the manuscript described under D. No. 133 (Persian) in our Descriptive Catalogue of Islamic Manuscripts, Vol. I.

It is the second part of the book on divination in Persian Poetry by Mir Manzavi.

**Beginning :**

گذرو بر کشم باز زرين قلم  
کنم از نفس چند قالون رقم \*

**End :**

عمل از بين است ارشاد کن  
دگر منزوي را دعا ياد کن \*

No. 1011. \* ديوان نجات

DIWAN-E-NAJAT.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 232. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Poetry.

Author, Mir Najat.

Extent, complete.

A restored copy of the manuscript described under D. No. 57 (Persian) in our Descriptive Catalogue of Original Manuscripts, Vol. I.

It is a complete anthology of poems and Ghazals arranged in alphabetical order by Mir Najat.

**Beginning :**

گرفتم مهر خاموشي ز لب طبع سخن دان را  
زدم بر سر گل طغزاي بسم الله ديوان را \*

End :

بر سطر گناه خود کشیدم  
امشب چو نعبات مد آبی \*

No. 1012. دیوانی قاسم الانوار \*  
 DIWAN-E-QASIM-AL-ANWAR.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 271. Number of lines on a page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject : Poetry.

Author : Muinuddeen Ali Qasim Anwar.

Extent : Incomplete.

A restored copy of the manuscript described under D. No. 40 (Persian) of our Descriptive Catalogue of Islamic Manuscripts Volume I. A short biographical sketch of the part is given in the said volume.

Beginning :

هر چه آن میرود از حد سبک تا بسما  
 فاعلش را نتوان گفت که چونست و چرا \*

End :

خلاف راے او از عقل و دین نیست  
که ..... چندی گوید چندی نیست \*

No. 1013. مثنوی نهال باغ ارم \*  
 MATHNAWI-E-NIHAL-E-BAGH-E-IRAM.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 329. Number of lines on a page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject : Poetry.

Author : Kamaluddin Bannai Harawi.

Extent : Incomplete.

It is a restored copy of the manuscript described under D. No. 172 of our Descriptive Catalogue of Islamic Manuscripts, Volume I.

Beginning :

اشکبار از تو شد غمام صبا  
 سوگوار از تو شد ظلام رواج \*

End :

برسر از لطف تاج فقرم نه  
 سر بلندی ز تاج فقرم ده \*

No. 1014. \* منتخب اشعار \*

**MUNTAKHAB E-ASHAR.**

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 322. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject : Poetry.

Author : not known.

Extent : Complete.

A restored copy of the manuscript described under D. No. 197 of our Descriptive Catalogue of Islamic Manuscripts, Volume I. It contains a selection of poems of the great Persian poets like :

۱ — موسوی خان فطرت \*      ۲ — جرآت \*  
 ۳ — واعظ \*      ۴ — شریک \*  
 \*  
 \*  
 \*

This volume also contains the other following works:

(1) Siraj-e-Muneer \* سراج منیر \*

Extent : Complete :

A socio-ethical work illustrated with historical and huasi-historical stories by Muhammad Sharief bin Shamsuddeen Muhammad. It begins on page 134 and ends on page 207 and is divided into 20 chapters.

(2) Risalah-e-Nuskhajat. \* رساله نسخه جات \*

It is a small treatise on medicine of an unknown author. It begins on page 184 and ends on page 192. It also contains several debates running from pages 207 to 322. The other two works has been described under D. Nos. 197 (a) and 197 (b) in our Descriptive Catalogue of Islamic Manuscripts, Volume I.

Beginning of the volume :

Beginning :

سبحان الله هر چند قلم را از محکمہ دوات سرمه ملیمانی  
 الم \*

Ending of the volume :

و شت کذاچه ای دود بهائیه  
چلت چلت پهن رهی تهکائی \*  
پرست ست متیها آيو  
واکي نه پدين دل اوترايو \*

No. 1015. \* مجمع الصنائع

MAJMA' AL-SANAIE.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 103. Number of lines per page, 24. Mode of writing, good. Condition, good.

Subject : Rhetorics.

Author : Nizamuddin Ahamad.

Extent : Complete.

It is a restored copy of the manuscript described under D. No. 483 in our Descriptive Catalogue of Islamic Manuscripts, Volume I.

Its author Nizamuddin Ahamad bin Muhammad, during his study of the Persian works of the great poets of Iran and India, collected specimens of their poetry and arranged in this Risala in four Fasal and one Khatima. They are :

- ۱ — فصل اول در تقسیم کلام \*
- ۲ — فصل دوم در بیان بدایع لفظی \*
- ۳ — فصل سوم در ذکر صنایع معنوی \*
- ۴ — فصل چهارم در سرقاب شعری \*
- ۵ — خاتمه در بیان بعضی الفاظ که بدین فن مناسبت دارد  
بر خاطر و قاف و طبع نقاد مخفی و پوشیده نماید \*

The Persian poets whose specimens of poetic work given in it are :

امیر خسرو دهلوی - ظهیر فاریابی - حکیم انوری - قاسم خاں -  
خواجه سلمان ساوجی - مولانا جامی - وغیره \*

Beginning :

الحمد لله الذي انعم علينا وهدانا الى الاسلام والصالح

End :

تمت الكتاب بعون الملك الوهاب بفتح شهر رمضان المبارك  
سنة ۱۱۹۶ هجری بمقام بندر چنایتن تحریر یافت کاتب الحروف  
سید محی الدین ساکن کرمکا پامر \* (۹)

No. 1016. \* دیوان کمال خجندی

DIWAN-E-KAMAL KHUJANDI.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 353. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject : Poetry.

Author : Shaik Kamaluddeen Masud.

Extent : incomplete.

It is a restored copy of the manuscript described under D. No. 45 in our Descriptive Catalogue of Islamic Manuscripts, volume I. It contains the poems of Kamaluddeen arranged in the alphabetical order.

مولانا شیخ کمال الدین مسعود الخجندی \* the celebrated Saint and poet, was born at Khujand in Transoxania. In his youth he performed a pilgrimage to Mecca and on his return settled down in Tabriz, during the reign of Sultan Husain bin Uways, who entertained great respect for the poet and erected for him a monastery. Here the poets reknown as a Saint secured for him a large number of disciples and adherents. In 1385 A.D., when Tuqtamish Giyasuddin of the White House of the Eastern Kipchak family of Orda attacked Tabriz, he took the poet with him to his Capital Sirai in Kipchak where Kamal-e-Khujand remained for four years. Subsequently he came back to his favourite city Tabriz, in the time of Miranshah, who was also a great admiral and patron of the poet. Kamal was a contemporary of Hafiz of Shiraz ; but they never met. Jami in his Baharistan says that Kamal imitated the style of Khwajah Hasan of Delhi, but Kamal surpassed the latter. The poet spent the greater part of his life in Tabriz where he died in A.H. 803 = A.D. 1400. The following verse is said to have inscribed on the poets tomb.

کمال از کعبه رفتی بر در یار  
بزارت آفرین مردانه رفتی \*

For further notices on poets life and work please see: Sprenger. Oude Catalogue page 454. Ethe, India Office Library Catalogue Nos. 1278-1280 and Catalogue of Oriental Public Library, Bankipore, Volume II. Nos. 163-164.

Beginning of the volume :

اے ذات تو باظہور عالم  
چوں خلعت مصطفی و آدم \*  
بر لوح و جود نقطہ سہو  
افتادہ موخر و مقدم \*

Beginning of the first Ghazal :

زہر سمیت بوی آمد بگلستانها  
کردند پر از نکبت گلہا ہمہ دامنہا \*

End of the Volume :

قطعہ \*  
طبع تو کمال کیمیا هست  
کردی سخن تو محبو زر شد \*

No. 1017. \* جواہر الاشعار

JAWAHER-UL-ASH'AR.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 101. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject : Prosody.

Author : Mir Murtuza Munzavi.

Extent : complete.

It is a restored copy of the manuscript described under D. No. 479 in our Descriptive Catalogue of Islamic Manuscripts, Volume I. It is a work on Persian Rhetoric and prosody compiled in the year 1139 A.H. by the author himself.

Beginning :

ای متاع درد در بازار جان انداختہ  
کوہر ہر سود در جہت زبان انداختہ \*

End :

خواستہم تا نوک زیر خامہ تباریخش کنم  
گفت دل ہذا کتابی سال اتمام کتاب \*



No. 1018. \* کلمات الشعرا

KALIMAT-AL-SHU'ARA.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 59. Number of lines per page, 24. Condition, good. Mode of writing, good. Appearance, new.

Subject : Biography.

Author : Mirza Muhammad Afdhal Sarkhush.

Extent : Complete.

It is a restored copy of the manuscript described under D. No. 441 in our Descriptive Catalogue of Islamic Manuscripts, Volume I.

The author of this work "Kalimat-al-Shu'ara" (the words of the Poet, which is also a Chronogram 1093 A.H.) is Mirza Muhammad Afdhal Sarkhush, known as Chela. Muhammad Afdhal and his father were in the service of Avrangazeeb, and after retirement he settled at Delhi. A good poet himself, had the good fortune to become acquainted with almost all men of talents of his age. The other two great Persian poets of his age, Musawi Khan Fitrat and Mirza Muhammad Ali Maheer were his good friends, whose works Gulshan-e-Fitrat and Bayaz of Mahir, respectively were his sources of information. He died in A.H. 1127 at an advanced age of seventy-six years and left four Mathnawis : Husn-o-'Ishq ; Nur-e-Ali ; Saqi-Namah ; and Shah-namah-e-Muhammad 'atzamshah.

In the preface he says that almost all Tazkiras of Persian poets of India and Iran were alike in containing the notices of the poets of all ages, and that most of them end with the reign of Akbar. He had therefore undertaken to compile an account in alphabetical order of Persian poets (of India) during the reigns of Jahangeer, and Avrangazeeb most of whom he knew personally. It contains near two hundred very short biographies interspersed with verses of the compiler. It has been published several times. For further notices please see, Sprenger, Oudh Catalogue, Page 108, etc.

Beginning :

سخن جانست و دیگر گفتگو جانان زمن بشنو  
 اگر هر لحظه جانی تازه خواهی این سخن بشنو \*  
 بعد حمد سخن، آفرینی که حقیقت انسانی را بشرافت امتیاز  
 نطقی اشرف مخلوقات ساخته و زعمی نبی امی که نوک علم از

عار شقی نکرده بشق قمر پرداخته فقیر سرخوش واضح مبرکتانند که  
سخن قدیم است ولا یزال زیرا که کلام از جمله صفات سبعه الهی  
است \*

**End :**

بتاریخ یازدهم ماه محرم سنه ۱۱۵۳ ع در بندر مبارک سورن  
سمت تحریر پذیرفت راقم الحروف شیخ محمد حافظ ساکن زین  
البلاد احمد آباد \*

**No. 1019. \* رساله در علم طب**

**RISALAH-DAR-'ILAM-E-TIBB.**

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 55. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Medicine.

Author, not known.

Extent, incomplete.

A restored copy of the manuscript described under D. N. 358 in our Descriptive Catalogue of Urdu Manuscripts, Volume I. It is divided in several babs and each bab is sub-divided into several pages, each pertaining to a particular kind of disease and its simple yet effective prescription of Unani system of medicine. A few pages both in the beginning and the end are missing in the original itself; and a few pages are also missing in the middle.

**Beginning :**

بکشب درد سر که بخوی یند (۹) و با مراد سحق الخ \*

**End :**

و اگر خاک سیماب را با طعامی بسرشته و موشانرا بخوراند  
بهمه بهیرند و دفاق دی جوں با طعامی بسرشدند و موشانرا بخوراند \*

**No. 1020. \* تاریخ دلکشائے شمشیر خانی**

**TARIKH-E-DILKUSHA-E-SHAMSHEER KHANI.**

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 255. Number of lines per page, 24. Mode of writing, good. Appearance, new. Condition, good.

Subject: History.

Author: Tawallal Baig.

Extent: complete.

It is a restored copy of the manuscript described under D. No. 291, in our Descriptive Catalogue of Persian Manuscripts, Volume I. It is a prose rendering of Firdawsi's Shah Namah.

**Beginning :**

بہمتش بلا یافت مطالب غرایب ... ہرچہ امت روزی خامسارا  
ابدیای اتفاق الخ \*

**End :**

تمت تمام شد کتاب شما و بسرے (۹) بتاریخ پنجم دین مقوت  
سنہ ۱۱۳۷ ہجری مقدس مطابق سنہ محمد شاہی در بلدہ برانپور  
متمم مشورتر یافت \*

**No. 1021. \* مختصر الطب**

**MUKHTASAR-AL-TIBB.**

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 86. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject: Medicine.

Author: Ahamad Bin Kabeer.

Extent: complete.

It is a restored copy of the manuscript described under D. No. 357 of our Descriptive Catalogue of Persian Manuscripts, Volume I. It is a short treatise on the theory and practice of Unani medicine.

**Beginning :**

بدانکہ علم طب علمے است کہ احوال بدن انسان ازاں بشناسند  
الخ \*

**End :**

از خزائنہ غیب و مکمل لاریت ارزانی فرماید بھمد والدہ تمت  
بعون اللہ العلیل الملک علی ید الفقیر الحقیر الذنب العلیل المرجوالی  
الشفاء والغفران \*

## No. 1022. \* بیاض اشعار متفرقه \*

## ·BAYDH-E-ASHA'R-E-MUTAFARIQAH.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 310. Number of lines per page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject: poetry.

Author: not known.

Extent: incomplete.

It is a restored copy of the manuscript described under D. No. 202 in our Descriptive catalogue of Persian Manuscripts, Volume I. It contains a collection of Persian verses of the Persian poets of Iran and India.

## Beginning -

چشم بکشا که جلوۀ دلدار  
محببتیست از در و دیوار \*  
سخن اقرب الیه آمده است  
دور افتاده تو از پندار \*

## End :

و عقل بواسطه ذات حق اما چون در اعضائی خواستى و  
قوتهاى سماوى نظر كنم ..... نباشد در عالم بزرگ نظر \*

## No. 1023. \* رقعات عالمگیري \*

## ·RUQA'T-E-ALAMGEERI.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 73. Number of lines on a page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject: Letters.

Author: Aurangzeb.

Extent: complete.

It is a restored copy of the manuscript described under D. No. 240 in our Descriptive Catalogue of Islamic Manuscripts, Volume I. It contains the collection of letters of Aurangzeb addressed to several dignitaries of the Empire.

## Beginning :

بعد حمد رب العالمین و نعمت خاتم المرسلین که مثل ان امکان  
پیچ حرف الص \*

End :

پرداخت از پیشگاه بفضل خداوندي ميرسد منظور نظر انور  
فیض مظهر گردد باللہ التوفیق والیہ المعاد العاقبت بالعافیة والہلا  
والکرام \*

No. 1024. \* راگ درشن

RAG DARSHAN.

Substance, paper. Size,  $12 \times 9\frac{1}{2}$  inches. Number of pages, 57. Number of lines on a page, 23. Mode of writing, good. Condition, good. Appearance new.

Subject: Music.

Author: Khush Hal Khan.

Extent: complete.

It is a restored copy of the manuscripts described under D. No. 515 in our Descriptive Catalogue of Islamic Manuscripts, Vol. I. Its subject matter is music.

Beginning :

حمد خالقے کہ عندلیب نغمہ سر آرائے معنی قرانہ وحدانیف  
ساخنہ ونشید آہنگ عشاق از پردہ درونی کشاں کشاں الخ \*

End :

الہی احقرام و بیچارہ ام چارہ سازی حوالہ تست و کار قدرت  
تو الہی از کرم مارا ہم بخشائے کہ ہستی تو مراحم رحم فرمائے امین  
رب العالمین و صلی اللہ علی خیر خلقہ محمد والہ اجمعین \*  
درسہ ۱۲۲۳ خاتمہ گردید بتاریخ یازدہم ... العالیہ سنہ ۱۲۳۰  
تمت تمام شد \*

No. 1025. \* رسالہ صحیفہ شاہی

RISALA-I-SAHIFA-I-SHAHI.

Substance, paper. Size,  $12 \times 9\frac{1}{2}$  inches. Number of pages, 285. Number of lines on a page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject: Belles Letters.

Author: Ibni-Ali Waiz.

Extent, Complete.

It is a restored copy of the manuscripts described under D. No. 251 in our Descriptive Catalogue of Islamic Manuscripts, Vol. I. It is a selection from the "Makhzan-ul-insha" as the author says :

درین صحیفہ ثالث ز مخزن الانشا  
بسی جواهر تحقیق میکنم املا \*

and contains specimens of different modes of letter-writing, interspersed with verses in Persian and Arabic.

**Beginning :**

اما بعد چون بتوفیق حضرت مهتمم اور عمت رسایل جلال نغمہ  
بین الجہمور کتاب مخزن الانشا در قسم معاہرات با تمام رسانید الص \*

**End :**

گر عظیمست از فردستان گاہ  
عفو کردن از بزرگان اعظم است \*

**No. 1026. \* بقول اسناد**

NUQOOL-E-ASNAD.

Substance, paper. Size, 12 × 9½ inches. Number of pages, 41. Number of lines on a page, 16. Mode of writing, good. Condition, good. Appearance new.

Subject: Royal Writs.

Author: Not known.

Extent: Incomplete.

It is a restored copy of the manuscript described in D. No. 260 in our Descriptive Catalogue of Islamic Manuscripts, Vol. I.

**Beginning :**

بحسب داخواہ و حلوب فلاح و بہبود کار و سلامتی جان و مال و  
آبرو الص \*

**End :**

حسب المصور بعمل آرند تحریر غرہ رمضان سنہ ۱۱۷۲ ہجری •

**No. 1027. \* منتخب اشعار شوکت**

MUNTAKHAB ASHAR-E-SHOWKAT, Etc.

Substance, paper. Size, 12 × 9½ inches. Condition good. Number of pages, 283. Number of lines on a page, 19. Mode of writing, good. Appearance, new.

Subject: Poetry.

Des. Cat—17

Author: Showkat, Gani and several other poets.

Extent: incomplete.

It is a restored copy of the manuscript described in D. No. 194 in our Descriptive Catalogue of Islamic Manuscripts, Volume I.

Beginning :

چگونه چشم بپوشم ز مے که به سجده حباب الم \*

End :

نمی آید نمودن ضبط خودداری ز دست من  
چزونم می کند کل خود بخود \* ... ..

No. 1028. • عقاید جامی

AQAID-E-JAMI.

Substance, paper. Size,  $12 \times 9\frac{1}{2}$  inches. Number of pages, 41. No. of lines on a page, 13. Mode of writing, good. Condition, good. Appearance, new.

Subject: Theology.

Author: Jami.

Extent: Complete.

It is a restored copy of the manuscript described in D. Number 915 in our Descriptive Catalogue of Islamic Manuscripts, Volume I.

Beginning :

بعد حمد خدا و نعت رسول

بشنو این نکته را بسمع قبول الم \*

End :

رحمت حق نثار یارانش

باد بر جمله دوستدارانش \*

No. 1029 • رساله در تصوف

RISALA DAR TASAWOOF.

Substance, paper. Size,  $12 \times 9\frac{1}{2}$  inches. Number of pages, 281. Number of lines on a page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject: Mysticism and theology.

Author: not known.

Extent: Incomplete.

It is a restored copy of the manuscript described in D. Number 428 (a) and (b) in our Descriptive Catalogue of Islamic Manuscripts, Volume I.

**Beginning :**

قربانست و کهکشان آسمان زنبور خدنگ جان اله \*

**End :**

آن خطائے رفتہ را تصحیح کن  
از کتب الله اعلم بالصواب \*

No. 1030. \* کتاب تصرف

KITAB-E-TASAWOOF.

Substance, paper. Size,  $8\frac{1}{2} \times 5$  inches. Number of pages, 133. Number of lines on a page, 10. Mode of writing, good. Condition, good. Appearance, old.

Subject: Mysticism (Tasawoof).

Author: Khawja Muhammad Parsa.

Extent: complete.

The manuscript has two parts. The first part is entitled Mahbooba and the second part entitled Kitab-e Awrad wa Azkar-e-Qaderia. The date of the manuscript and the name of the scribe are unknown. The subjects embodies mystic thought and practices.

**Beginning :**

الحمد لله الذي اظهر عيون الحكمة والمعرفة في قلوب المخلصين  
الحق \*

**End :**

زهی اقرب الطریق الی افضل المطالب است والله اعلم بالصواب \*

No. 1031. \* تشریح اسماء الحسنی

TASHRIH-E-ASMA-AL-HUSNA.

Substance, paper. Size,  $7 \times 4$  inches. Number of pages, 102. Number of lines on a page, 10. Mode of writing, good. Condition, good. Appearance, new.

Subject: Commentary on the ninety-nine names of God.

Author: not known.

Extent: incomplete.

The significance of the ninety-nine names of God is explained in this work. The first fifteen pages of the manuscript are missing. The name of the scribe or the date of the manuscript is not known.

**Beginning :**

که با تفتی گفت آنچه بدست تو بود کردی الحق \*

**End :**

آنکس که ندانست بدانست بدانست \*



## No. 1032. شرح جام جهان نما \*

## SHARH-E-JAM-E-JAHAN NUMA.

Substance, paper. Size, 8 × 4½ inches. Number of pages, 182. Number of lines on a page, 15. Mode of writing, good. Condition, good. Appearance, old.

Subject: mysticism.

Author: not known.

Extent: complete.

It is a commentary on the famous Sufi treatise entitled "Jam-i-jahan-numa" by Muḥammad bin Muḥammad Shīrīn bin Shaikūl Imām Izzudīn Adil bin Yūsuf, known as Al-maḡhrībī.

(محمد بن محمد شیریں بن شیخ الاسلام عزالدین عادل بن یوسف المشہر  
المغربی) \*

The commentator, whose name is not clear from the text, has given another name for the book as Irat-al-Daqaiq-dar-Sharh-e Mirat-al-Haqaiq.

Beginning :

حمد ہے غایت و ثناء ہے نہایت، مرآن غنی حمید را الخ \*

End :

کہ جزا و نیست در سراپ وجود  
بحقیقت کسے دگر موجود \*

## No. 1033. بحر المعانی \*

## BAHRUL MA'ANI.

Substance, paper. Size, 6 × 4 inches. Number of pages, 544. Number of lines on a page, 16. Mode of writing, good. Condition, much injured. Appearance, very old.

Subject: Mysticism.

Author: Muḥammad bin Nasir-al-din Jafar Almakki.

Extent: complete.

The manuscript consists of thirty-six letters on Sufism, compiled by Muḥammad bin Nasir-al-din Jafar Almakki Alḥusāini, a disciple and Khalifa of Gīṣudarāz. Other copies of the same work are described under numbers 1867, 1868 and 1869 in the Catalogue of Persian Manuscripts in the Library of the India Office, Volume, I. The scribe is one Muḥammad Umar, son of Muḥammad Abubakar. He transcribed it in the town of Ellore on 2nd Jamādīul Awwal, 1162 A.H.

**Beginning :**

آن خدائیکہ انگبین شیرین نوش را از فواره تلخ نیش زنبور  
بقدرت خویش چکاند الخ \*

**End :**

دل چو فارغ گشت تن درم نہی  
پے دل و جاں سردراں در کہ نہی \*

There is a separate letter dealing with the same subject, running over pages 1 to 21, probably transcribed by the same author. At the end it is dated 1163 A.H.

حمد بیغایات مزای فیاض الخ \*

تمیزو کمال کرمہ وانہ الہادی فی مہیل الرشاد والسلام \*

No. 1034. \* المقالة المرضیہ فی النصیحتہ والوصیہ \*  
ALMAQALATUL MARDHIYYAH FINNASIHATI WAL  
WASIYYAH.

Substance, paper. Size, 8 x 6 inches. Number of Pages, 12. Number of lines on a page, 13. Mode of writing, fair. Condition, good. Appearance, old.

Subject: Ethics.

Author: Maulana Shah Waliullah, Dehlavi.

Extent: Complete.

First of a series of treatises on religion and mysticism. It is in the form of exhortations.

Scribe: Syed Husain Qaderi, date 6th Shaban, 1013 A.H.

**Beginning :**

الحمد لله ملهم الحكم ومفيض النعم ... این کلمات چند  
است کہ اولاد و احباب خود را بان وصیت میکنم \*

**End :**

و ما را لا بد است کہ بھرمین محترمین رویم و روے خود بر آستانہ  
مالیم - سعادت ما اینست و شقاوت ما در اعراض ازین \*

دس مقام \* (a) No 1034.

**DAS MAQAM.**

Second treatise on mysticism beginning on page 14 of the same manuscript. It is a reproduction from the Risāla of Shah Hidayatullah Qaderi and treats of ten stages in the progress of the mystic. The subject is set out in the form of a dialogue. The text is partly in Persian and partly in Urdu.

**Beginning :**

ہذا براہوت فلان بن فلان من الذل انتہای فرق نامست باقی  
کیفیت ...

**End :**

تمام ہوا بیان دس مقام کا جو شاہ ہدایت اللہ قادری کے رسالہ  
سے منقول تھا \*

رموز الفقرا \* (b) No. 1034

**RAMUZUL FUQARA.**

Third treatise on the technique of initiation into the order of Dervishes and the secrets of this class. It is composed by one Muhammad Zahir Ali Qadiri.

Beginning on page 49 as follows :

خدا در انتظار حمد مانیدست

محمد چشم بر راہ ثنا نیست \*

**End :**

والفقر من العالم سر و غرض ... .. دعوانا ان الحمد لله رب العالمین \*

رسالہ سوال و جواب \* (c) No. 1034

**RISALA-I-SAWAL-O-JAWAB.**

The fourth and last treatise dealing with mysticism. It is incomplete and the name of the author is not known. The text is both in Urdu and Persian.

**Beginning :** (on page 86.)

عارف حمد احد احمد ہی جان ...

**End :** (on page 219.)

از بحر ظہور تا بساحل نشوی

در مذہب اہل عشق کامل نشوی \*

No 1035 المقالة المرضية في التصديقات والوصية \*

ALMAQALAT-AL-MARDHIYYAH FI-AL-NASHATI WAL  
WASIYYAH.

Substance, paper. pages, 112, Lines on a page, 24. Language, Persian, Condition, good. Mode of writing, Nasta'liq. Appearance, new.

A restored copy of the same as described under D. No. 1034, above.

No. 1036. \* مجموعه رسائل

MAJMU'A-E-RASAYAL.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 168. Number of lines on each page, 24. Mode of writing, good. Condition, good. Appearance, old.

Subject: Mysticism.

Author: different authors, notable among them being Sharfuddin Bu Ali Qalandar, Panipati, Maulana Abdul Ali Bahrul Uloom, Madrasi, Shah Kamaluddin, Jame-e-Deccan.

Extent: Complete.

The volume contains a series of treatises on mysticism. The title page indicates that the manuscript was copied for the library from a borrowed manuscript of one Syed Khader Ali Basha, Fort, Cuddapah.

(a) Risala-i-Asrar-ul-Arifeen (رسالة اسرار العارفين) by Sharfuddin Bu Ali Qalandar. A celebrated Saint, who is buried at Panipat.

Beginning :

این رساله اسرار العارفين و سراج العالمين و برهان العاشقين .....

End :

چنانچه گفته اند مردان خدا خدا نباشند ليكن از خدا جدا نباشند \*

(b) Three short treatises, one in Urdu and the other in Persian. Title and author's name are not known.

Beginning :

احد كي بيچ مير پانچ جزاں ته ...

End :

به تمام ملاکر چه درمن چه تيس پاكهنڈ پوئے \*

Beginning :

مسئله اعيان ثابتہ بدانكم .....

End :

پس جبر از در ضرورت قدرت تمام شد \*

Beginning :

مسئله توحید از منازل السائرین ...

End :

.....عکس آن بر دل خواب بیدار پیدا \*

(c) Risala-dar-Tariqah-e-Naqshbandiah \* (رسالہ در طریقہ نقشبندیہ) by Syed Ali bin Ibrahim. It is divided into three sections: (a) on the technique of the Naqshabandi school of mysticism (b) on Shirk or polytheism, (c) on 'aql (mind), nafs (spirit), and tabiat (nature)..

Beginning :

.....جمع حمد و ثناء بر آن نقشبند، پیرا که غیرت استدیتیش

عیت و اسرار بکار لا یریده ...

End :

.....حبرئیل علیہ السلام کہ اقرب و اعظم طبعات ملائکہ مقرر بدین

است از انوار عقل فعالست \*

(d) Miftah-ul-Asrar, مفتاح الاسرار, by Ghulam Mohiadeen Syed Abdul Latif.

Beginning :

الحمد لله رب العالمین ...

End :

... پس نزد ایشان نیز عینیت حقیقی اصطلاحی و غیر

حقیقی اصطلاحی باشد - واللہ الموفق والہد والمرجع والہد آب \*

(e) Risala-i-Tasawwuf Farsi (رسالہ تصوف فارسی) by Maulana Abdul Ali, Bahrul Uloom of Madras.

Beginning :

رب یسر ... فیقول الفقیر \*

End :

.....بفضلک برحمتک یا ارحم الراحمین آمین \*

(f) Rubaiyat-e-Shah Kamaluddin, Jami-e-Daccan (quatrain in Urdu.)

(رباعیات شاہ کمال الدین جامی دکن) \*

Beginning :

ہر چند ہم گناہ گاران \*

End :

نازل نبی و آل پہ اونکے علی الدوام

ہو حق سے صلوات و تعذیبات بیکراں \*

(g) Risalah Dar Ma'rifat-e-Insan. (رسالہ در معرفت انسان)

This is a philosophical treatise on the knowledge of creation of man and begin abruptly with "bab-e-panjum" (fifth chapter) and ends with bab-e-haftum (seventh chapter) without a colophon. The name of the author is not known.

Beginning :

در معرفت ایجاد انسان انواع دم \*

End :

... خصوصاً کہ انسان را در وجہ آمد آدمی شود یکے از روغن  
روحی دوم از روئے معاش با معیشت قرار پذیرد ترتیب نگاہ  
داشتن \*

(h) Bahrul Hayat. (بحرالحمیات \*)

This is a philosophical and mystical work divided into a number of essays. The name of the author is not known.

Beginning :

حمد ہے حد و ثنائے ہے مدد، ہر حضرت خداوندے را .....

End :

بہر مطلبی و حاجتی کہ این ختم بکند زود حاصل شود \*

(i) Nuskha-e-Lawaihi Shareef. (نسخہ لوائی شریف \*)

This is a mystical treatise by Maulana Jami. The date of the original copy is given at the end as 5th Rabiul Thani, 1259 A.H.

Beginning :

لا احصي ثناء علیک و کل ثناء یعود الیک جل ... عن ثنائی ...

End :

پس ازین لب بکشای بنطق چاکت بدین - الحمد لله  
رب العالمین \*

(j) Asrar-al-Tauheed. (اسرار التوحید) \*

This is a mystical treatise. It contains essays both in Urdu and Persian. The name of the author is not known.

Beginning :

حمد الاله ہو با حقیق  
در بحر نوالش ہم ذرات غریق ...

End :

طالب کو مرشد کامل کی زبان کشف ہوئے \*

No. 1037. \* واتعات عالمگیری

WAQIAT-E-ALAMGIRI.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 85. Number of lines on a page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : History.

Author: Not known.

Extent: Complete.

This is a compendium of the early events of the reign of Emperor Aurangzeb and his wars with his brothers. This copy was transcribed from the original manuscript in the possession of one Syed Khader Ali Basha, Fort Street, Cuddapah. The date of the original manuscript seems to be 4th Jamadi-al-Awwal 1231 A.H. and the scribes as stated in the original, is one Mohamed Ali Asghar.

Beginning :

آن قطب فلک سلطنت و جهانداري مرکز دایرہ عظمت .  
بختیاری .....

End :

و جهد شریفش دران مرقد منور و مضجع طاهر نمود - دہدانی  
رحمت رحمانی سپردند \*

No. 1038. \* مکتوبات نظام الدین اولیاء و دیگر رسائل تصوف

MAKTUBAT-E-NIZAMUDDIN AULIYA-WA DIGAR

RASAYAL-E-TASAWWUF.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 148. Number of lines on a page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject: Mysticism.

Author: Mir Syed Mohamed Qader.

Extent: Complete.

This transcript was obtained from the original manuscript in possession of one Syed Khader Ali Basha, Fort Street, Cuddapah. The manuscript comprising a few letters and treatises on mysticism seems to have been compiled by Imamul-Arifeen Mir Syed Mohamed Qaderi on 5th Rabi-al-Thani, 1188 A.H. and the original transcribed by one Mohamed Hashim as indicated in the beginning.

The letters of Hazrat Nizamuddin, a celebrated Saint buried in Delhi, are entitled as (1) "Maktub Nama" (2) Maktubat Dar Bayan-e Qalb (3) Maktub Dar Bayan-e-Ruh, (4) Maktub Dar Bayan-e-Namaz (5) Dar Bayan-e-Bismillah (6) Nurul Absar.

The other treatises are entitled Nafs-e-Rahmani by Syed Abdur Rahma-al-tahseen-ul-Qaderi; (2) Jam-e-Jahan Numa, perhaps written by the compiler Mir Syed Mohamed Qaderi and (3) Nurul Absar, divided into a number of chapters, the author being not known.

**Beginning :**

ستائش و زیبائش آن قادریا کہ یکدم کن فیکون و ہمہ بسے دم  
را از کتم عدم در دم نموده .....

**End :**

تو بغایت ملحدی و نفہمیدہ کہ مبدہ \*

No. 1039. \* دیوان شاہ کمال فارسی

DIWAN-E-SHAH KAMAL FARSI.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 70. Number of lines on each page, 23. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Poems in praise of Prophet Muhammad.

Author: Syed Kamaluddin Bukhari.

Extent: Complete.

This is a transcript from the original manuscript in possession of one Syed Khader Ali Basha, Fort, Cuddapah. The poems have a mystic devotional strain. The author's name as indicated in the title page is Syed Kamaluddin Bukhari popularly known as Jami of Deccan, and his nomde plume is Kamal. His shrine is stated to be in Gurumkonda, Cuddapah district. The date of the composition is 1195 A.H. The date of the author's death is given as 1224 A.H.

**Beginning :**

مہاس منعم یکتائے غیر ہمتا را  
کہ داد نعمت توحید و معرفت مارا \*

**End :**

کمال روزے کن رویم در بہروزے کن ختم ہر فیروزی  
کی آخر موت اسف آخر موت \*



## No. 1040. \* جام جهان نما

## JAM-E-JAHAN NUMA.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 196. Number of lines on each page, 23. Mode of writing, fair. Condition, good. Appearance, new.

Subject: Mysticism.

Author: Syed Ali bin Syed Kamaluddin (compiler).

Extent: Complete.

This contains several treatises on mysticism by different authors. The transcript was obtained from the original manuscript in possession of one Syed Khader Ali Basha, Fort Street, Cuddapah. The authors of some of the treatises are not known.,

(a) Jam-e-Jahan Numa. \* جام جهان نما

It is comprised of matn (text) and sharah (commentary) with the compilers name at the end.

Beginning :

حمد بیحد و شکر بیحد سزای داتی که وحدتش منشأ احدیت  
و واحدیت شد \*

End :

بهمین اختصار کنم که وقت عزیز است و کارے بهترین آری  
پیش دارم الخ \*

(a) A'ina-e-Haqayaq Numa Sharah-e-Jam-e-Jahan Numa.

(آئینه حقایق نما شرح جام جهان نما) \*

The author of this treatise is Ibrahim Shattari.

Beginning :

الحمد لاحد المحيط من الازل الی الابد والمدح لاحد انواسط بین  
الواحد والاحد ..... وقت عزیز است و فرصت قلیل ترک قیل و

End :

قال باید کرد و فذای مطلق حاصل باید نمود که نهایت کارسالت  
بهمین است و بس \*

(b) Tazkirat-ul-mazahib \* (تذکرۃ المذاهب) text of this treatise is in Arabic with a literal translation in Persian.

Beginning :

الحمد لله الهادی للمتقین الحافظ للصالحین والصلواة علی رسول  
خاتم النبیین \*

End :

اللهم ايد وثبت علي الرشيد والهداية \*

(c) Taufeeq Dar Tahqeeq-e-Mas'ala-e-' ayniat wa Ghayriat.

(توفیق در تحقیق مسئله عینیت و غیریّت) \*

A short treatise . Beginning :

الحمد المظهر أظهر من عینہ غیرہ \*

End :

پس اگر در دورا حقیقی گویم .... یا بعکس درست خواهد

بود \*

(d) Miftah-ul-Asrar. مفتاح الاسرار \* The author of this treatise is Ghulam Mohiadeen Syed Abdul Lateef. It is a short treatise.

Beginning :

الحمد لله رب العالمین ... اما بعد میگوید فقیر ضعیف ....

End :

پس نزد ایشان نیز عینیت حقیقی اصطلاحی و غیریت حقیقی

اصطلاحی باشد \*

(e) Lataif-e-Lateefi لطایف لطیفه \* The author of this treatise is Ghulam Mohiadeen Syed Abdul Lateef

Beginning :

الحمد المظهر ظاهر ... اما بعد این لطیف چند است که

End :

و مراتب علمی او از قال صحیح حضرت خانم الانبیا احمد

مجتبای محمد مصطفی صلی الله علیه وسلم \*

(f) Another small treatise without a title.

Beginning:

حمد خاص مرذات مقدسه حضرت واجب الوجود راست

که .....

End :

مشابهت بکتاب نفحات الانس که جامع مکتوب شیخ

عبدالرزاق کاشی و شیخ علاءالدوله سمنانیدست واقع شود \*

(g) Another treatise without a title.

Beginning :

بحضرت خداوند ذوالجلال والعین .....

End :

قبیر او در بعضی از قریات مندو است رحمته اللہ علیہ \*

(h) Risalah Dar Tahqeeq-e-Mana Wayasaloonaka 'anirru'h.

(رسالہ در تحقیق معنی و مسلوک عن الروح) \*

This is in Arabic.

Beginning :

الاشارة في قوله تعالى \*

End :

و هم عن الاخرة هم غافلون \*

(i) Risalah Dar Bayan-e-Tahqeeq-e-Kulli Tab'ii. This is in Arabic.

The author is Mulla Amanullah, Banarasi.

(رسالہ در بیان تحقیق کلی طبیعی) \*

Beginning

اعلم ان الكلي الطبيعي معندين احدهما \*

End :

لكن لها الخاطر المجتمتع في حركات الابناء يتصدي له هذا \*

(j) Tarjuma-e-Risalah Burhan-al-takleef \* (ترجمہ رسالہ برہان التکلیف)

The author is Qazi Syed Qasim.

Beginning :

الحمد لله رب العالمين ... لكن پس تحقیق نوشتہ سورے من ...

End :

اللہ تعالیٰ جزائے خیر کونین دھاک و بحق محمد و آلہ والا سبحان \*

(k) Tarjuma-e-Risalah Matla-ul-Wujud-fi-Tahqeeq Tanzih

Wahdatul Wujud. (ترجمہ رسالہ مطلع الوجود فی تحقیق تنزیہ وحدۃ الوجود) \*

The author is Shaik Ibrahim Kurdi.

Beginning :

الحمد لله رب العالمين ... پس بدان این مختصر است \*

End :

در خارج مع لوازم ایشان و توابع ایشان \*

رساله نقشبندیہ (فارسی) \* No. 1041.  
RISALAH-E-NAQSHBANDIYAH (FARSI).

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 255. Number of lines per page, 24. Mode of writing, good. Appearance, new. Condition, good.

Subject, Mysticism.

Author, Mohamed Rafiuddin Ibn Mohamed Shamsuddin Naqshbandi

Extent, Complete.

This is transcribed from a copy in possession of Syed Khader Ali Basha, Fort, Cuddapah. The author enunciates the mystic ideas and practice of the Naqshabandi school.

Beginning :

الحمد لله الذي علم الانسان ما لم يعلم ..... اما بعد بنده  
ضعيف خاكياي ساكن طريقت مدين فقير محمد رفيع الدين ابي  
محمد تاج الدين نقشبندي القادري ..... \*

End :

و اين نسخه كه نوشته شده از نسخه كه مقابل باصل نموده  
شد در بلدة حيدرآباد در محله كزيله والا در ماه محرم الحرام سنه ۱۲۱۳  
هجري از مطالعه محي الدين بادشاه صاحب مرتب گشته شده \*

كلام الكمال كمال الكلام \* No. 1042.  
KALAMUL KAMAL KAMALUL KALAM.

Substance, paper. Size  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 156. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance new.

Subject, Mysticism.

Author, Syed Shah Kamaluddin Badsha Bukhari.

Extent, complete.

This is a transcript from a manuscript in possession of one Syed Khader Ali Basha, Fort, Cuddapah. The author is Syed Shah Kamaluddin Basha Bukhari. His nomde plume is Kamal and he is popularly called the 'Jami of Daecan' after the well-known mystic poet of Iran. The work is a mathnawi. A certain number of lines at regular intervals are followed by a commentary.

Beginning :

انحمد لاول لا بداية لازليته و آخر لا نهاية .....  
بعد حمد اله و نعت صغير  
التماس اسف از كمال فقير \*

End :

استعاده کنم ز دیو رحیم  
ز استعانت بک دگار رحیم \*

At the end of the mathnawi genealogical trees of the Qadariyah and Chistiyah houses of Saints are given.

No. 1043. \* سیلک السلوک

SILKUS SULOOK.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 162. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Mysticism.

Author, Nakhshabi (Diya-al-din Nakshabi).

Extent, complete.

It is a transcript from a manuscript in the library of Bahauddin Sahib, Principal, Madrasah-I-Muhammadi, Royapettah, Madras. The copy is not clearly dated. It is a comprehensive work on various points of the mystic doctrine and the science of the mystic road in 151 short chapters, styled *سالك* and composed by Diya-al din Nakshabi. These are two copies of the same work in the Library of the India Office, London, which have been described in numbers, 1838 and 1839 of the first volume of the Ethes Catalogue of Persian Manuscripts in the India Office Library. According to these notes the author died in A H. 751 (A.D. 1350, 1351).

Beginning :

حمدی که از عطر روایح او ارواح اولیاء معطر گردد و مرد خدای  
را که اولیاء او را غیر او کسی نتواند شناخت الص \*

End :

و مقام غوث در مکہ مبارک است و بمیدینه معظم بمجاور  
خضرت رسالت صلی اللہ علیہ و آلہ وسلم واللہ اعلم بالصواب \*

No. 1044. \* تاریخ علی عادل شاہی

TARIKH-I-'ALI-'ADIL SHAHI.

Substance, paper. Size  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages 140. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, the history of Sultan Ali Adil Shah II, of Bijapur.

Author: Syed Nurullah Ibn-e-Syed Ali Muhammed Al-Hasani alqadiri

سید نوراللہ بن قاضی سید علی محمد الحسنی القادری \*

Extent : Complete.

This is a transcript from a manuscript in the library of Bahauddin Sahib, Principal, Madrasah-e-Muhammadi, Royapetta, Madras. There is an incomplete copy of the same work in the collections of the Government Oriental Manuscripts Library, Madras and it is described in No. 503 (Persian) of the Descriptive Catalogue of the Islamic Manuscripts, Volume II, of the said library.

The manuscript under notice gives the date of completion of the work as A.H. 1077 in the Chronogram روشن هجده میزان عدل on page 138. The history of Sultan Ali Adil Shah II of Bijapur from his birth to the time of the composition is related in a very flowery language at the order of the Sultan himself.

Other copies of the manuscript are notice in No. 450 to 453 of volume I of Ethes Catalogue of Persian Manuscripts in the India Office Library, London.

Beginning :

ستایش خدائے جان و تن آفرین و بادشاه ملک آسمان و زمین  
منزه و مبره است \*

End :

فلک خواهد بدل این مدعا را  
ملک آمین بگوید این دعا را \*

No. 1045. رشحات عین الحیات \*

RASHHAT-I-AIN-ALHAYAT.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 264. Number of lines on a page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Biographies of great Nakshbandi Shaikhs, principally of Shaikh Ubaidullah.

Author : Not known.

Extent : Complete.

This is a transcript from a manuscript in the Library of Bahauddin Sahib, Principal, Madrasah-e-Muhammadi, Royapetta, Madras. It is a collection of biographies of great Nakshbandi Shaikhs, principally of Shaikh 'Ubaidullah Ahrar, the spiritual director of the author of this

Des. Cat.—18.

work, by Ali bin al-Husain al-Waiz al Kashifi, known as Safi, who began to compile it in A.H. 893 (A.D. 1488), and finished it in A.H. 909 (A.D. 1503-1504).

"Other copies are noticed in Bodleian Cat. No. 360; Rieu i.p. 353; W. Pertsch, page 121 (where the contents are fully described); W. Pertsch, Berlin Cat., p. 563; Cat. Des. Mss. at Xylogr. p. 299; H. Khalfa iii, p. 461, etc.," (vide Catalogue of Persian Manuscripts in the library of the India Office, volume I by Etche, description notice No. 633).

The Rashhat are divided into a maqalah (containing the biographies of the former great Nakshbandi Shaikhs); three maqsads (giving an elaborate account of the ancestors, the life, sayings, deeds and miracles of Shaikh Ubaidullah, born in Ramadan A.H. 806 (A.D. 1404), died the 29th of Rabi'-al-Awwal, A.H. 895) and a Khatimah (giving the story of the Shaikhs' death).

Beginning :

الحمد لمن رش رشحات الحقائق والحكم علي قلوب العارفين  
بفيضه الاتدس الاقدم والصلواة علي المظهر الاتم الخ \*

End :

يا بند محاسبان سنجیده صفات  
تاریخ تمامش از حروف رشحات \*  
در بلده آگره نوشته شد بتاريخ ۱۲، رمضان المبارک سنه ۱۷  
بصری \*

No. 1046. مکتوبات شیخ یحیی مذہبی \*

MAKTUBAT-I-SHAikh YAHYA MUNYARI.

Substance, paper. Size,  $11\frac{1}{4} \times 9\frac{1}{2}$  inches. Number of pages, 270. Number of lines on each page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject : Mysticism.

Author : Shaikh Sharaf-al-din Ahmed bin Yahya Munyari.

Extent : Incomplete.

This is a transcript from a manuscript in the library of Bahauddin Sahib, Principal, Madrasah-e-Muhammadi, Royapetta, Madras. It is a collection of 151 letters of Sharaf-al-din Ahmed bin Yahya Munyari on mystical doctrine or the chief topics of Sufism, and address to a great number of Shaikhs. The letters are complete from 2 to 151, while the first letter begins abruptly.

Other copies are noticed in the Catalogue of Persian Manuscripts in the India Office Library, London, volume I in numbers 1843 to 1847. The author was born in Munyar, a village in Bihar and died in Bihar in A.H. 782 (A.D. 1380-1381).

Beginning :

فاسق را همان صالح را و یکم سلام فاسق را جواب ندای  
که الصغ \*

End :

اطلب العلم ولوکان با لصین در یاب  
آن عزیز الوجود تحقیق گشته \*  
تمت الکتاب بهید العبد الحقیر  
عبد العزیز عبد الکبیر .....

No. 1047. \* مجموعه . مثنویات در علم نجوم

MAJMU' A-E-MATHNAWIYAT DAR ILM-E-NUJUM.

Substance, paper. Size  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 204. Number of lines in each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Astronomy.

Author : Munzawi.

Extent : Complete.

This is a transcript from a borrowed manuscript. The author's full name is not known. There are five mathnawis on the subject of astronomy. The poet has mentioned his name as Munzawi in the beginning or at the end of each mathnawi. The date of transcription is stated to be 1257 A.H./1841 A.D. The five mathnawis are—

(a) Al Tuhfatu wa-al-Dalail التمجید والدلائل

الحمد لله لفاطر السموات  
والشکر لراهب العطیات \*  
بادا بجهان بنام داری  
از نیر فیض فیض جاری \*

(b) Panj Ganj پنج گنج

کنم حمد رب السماوات را  
نماینده نور و ظلمات را \*



باین نسخه ده زیوری از قبول

با عراز آل کرام رسول \*

(c) Kitab-e-Ganj-e-Hikmat \* کتاب گنج حکمت

مرد دانا سخن ادا نکند

تا بنام حق ابتدا نکند \*

که نداند شناخت در دوسرا

پیچ کس اعلم غیب غیر خدا \*

(d) Nazm-al-Wasul \* نظم الوصول

هو الله الذي رفع السموات

بحکمت کرد پیدا نور و ظلمات \*

ليحفظ من الضلال الغني

بهرمت آل اطهار النبي \*

(e) Kitab-e-Makhzan-al-Asrar \* کتاب مخزن الاسرار

منت ایزد که از سبعا شداد سر بسر

سایبان زرنگار افراشت برجن و بشر \*

درد سر باشد سواد نسخه طول کلام

منزوی بس کن سخن گردید اینجا خامه سر \*

No. 1048. \* مسئله وحدت الوجود (فارسی)

MAS'ALA-E-WAKI'AT AL-WUJUD.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 22. Number of Lines on each page, 24. Mode of writing, fair. Condition, good.

Subject : Mysticism.

Author : Abdul Ali bin Nizamuddin Muhammad al-Ansari.

Extent : Complete.

This is a transcript from a borrowed manuscript. The author first wrote in Arabic and then translated it into Persian at the request of the Nawab of Carnatic. The date of the composition is not known.

Beginning :

سُبْحَانَ الَّذِي تَنْزَعُ عَنْ كُلِّ نَفْسٍ الْخ \*

End :

و آن ذي حق مظهر اوست و مقتضى استعداد اوست الحمد لله  
رب العالمين الخ \*

No. 1049. شرح ديوان مرتضوي كرم الله وجهه \*

SHARH-I-DIWAN-I-MURTUZAWI KARRAM ALLAHU WAJHUHU.

Substance, paper. Size,  $12\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 46. Lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : A Persian Commentary upon Ali bin Abi Talib's alleged Arabic Diwan.

Author : Husain-al-Din Mu'in-al-din Maibadi.

Extent : Incomplete.

This is a transcript from a manuscript in the Library of Bahauddin Sahib, Principal, Madrasah-e-Muhammadi, Royapetta, Madras. Other copies of this work are noticed in the Catalogue of Persian Manuscripts in the Library of the India Office, Vol. I, Nos. 2663 to 2666.

Beginning :

سپاس سعادت اساس و شكر عبادت لباس معبودي را كه  
نبت و ولايت الخ \*

End :

و عدد كوكب پر منزل از تحفه شاهي نعل شده و بعضی مخالفست  
اين هم گفته اند \*

No. 1050. رقصات \*

RUQ'AT.

Substance, paper. Size  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 34. Number of lines in each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : History.

Author : Not known.

Extent : Complete.

This is a transcript from a borrowed manuscript. It contains a few letters from the family of the Nawab of Carnatic to the Governor of Madras regarding their pension and other claims. The name of the author is not known. The date of the manuscript is given as 7th Muharram 1234 A.H.

**Beginning :**

مسوده خط بگورنر در باب استدعائے مضاف بقایائے در ماه  
مرقوم چهارم جنوری سنہ ۱۸۱۶ عیسویہ مطابق بیست و میوم  
صفر المظفر سنہ ۱۲۳۱ ہجری الخ \*

**End :**

و بعد از سین ہر دو کالتفامہ بعاصی لطف سازند زیادہ مہربانی  
باد .....

**\* کشف الغطاء عما لزم للموتی علی الاحیاء \***

KASHF-AL-GHITA'ANMALAZIMA LIL MAUTA ALAL AHYA.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 158. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Theology.

Author : Muhammad Dehlawi.

Extent : Complete.

This is a transcript from a manuscript in the Bahauddin Library (Madrasah-e-Muhammadi), Royapetta, Madras. The author in the preface states that since such an important subject as the directions about the cleaning and burial of the dead body had not been treated of with elaborate detail in other books on Muslim Theology, he took upon himself to produce this work, dividing it into a muqaddamah, a few fasals and a Khatima. The date of the composition is not known.

**Beginning :**

سبحان ذي الهي الذي خلق الموت فقصم به رقاب العجايز  
وكسر ظهور الاكابر الخ \*

**End :**

و کرامتے اسبب بس عالی کہ یوسف علیہ السلام را بران اکرام  
باشد و او بآن مفتخر گشت والحمد لله علی الاتمام والصلوة والسلام علی  
نبی خیر الانام \*

No. 1052. . کلیات طب \*

KULLIYAT-E-TIBB.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 56. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Medicine.

Author : Khuda Yaar Khan ibn-e-Kifayat Khan Shaheed.

Extent : Complete.

This treatise on medicine is a transcript from a manuscript in the Bahauddin Library, Royapetta, Madras. Stating the purpose of the composition, the author says :

چوں کلیات طب بنحوی کہ در موجز است در کتابی دیگر  
نبود بالتماس بعضی اعزہ مطالب ازان بعبارت فارسی بیان نموده  
شد تا نفع عام و فایده تام باشد \*

The work was undertaken at the instance of Sikandar Jang Bahadur on Monday the 29th Safar, 1206, A.H. The scribe's name is given as Mohiadeen Hasan (vide page 30).

Beginning :

الحمد لله رب العالمین ... اما بعد چنین گوید اضعف  
عباد الله خدا یاور خان ابن کفایت خان شهید الص \*

End :

من اسکندرانی سی اوقتیہ بود من قطری بست و در اوقتیہ بود  
و نزد شیخ الرئيس رحمته الله تعالى یکصد و پشتاد مثقال است \*

No. 1053. وقائع محاصره حیدرآباد و انشاء حسن و عشق \*

WAQA-E-MUHASARAH-E-HYDARABAD

WAINSHA-I-HUSN-O-ISHQ.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages 62. Lines on each page 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Historical and literary.

Author : Mirza Nur-al-din Muhammad Ni'matkhān.

Exent : Complete.

This is a transcript from a manuscript in the Bahauddin Library, Royapetta, Madras. This is a part of the complete work of the author entitled Kulliyat-i-Ni'mat Khan 'Ali and noticed at some length in No. 1659 of the Catalogue of Persian manuscript in the library of the India Office, Volume I.

Waqā-e-Muhasarah-e-Haidarabad و قائع محاصره حیدرآباد is a satirical chronicle of the siege of Hyderabad in the 30th year of Alamgir's (Aurangzeb) reign about 1686 A.D.

**Beginning :**

دمیکہ مدرس کشف صبح در صفہ صدق و صفا نشستم الخ \*

**End :**

اگرچہ عمر او افزود اما عقل او کم شد \*

(a) Insha-i-Husn-u-'Ishq عشق و انشاء حسن و عشق 'beauty and love' an allegorical story in prose and verse.

**Beginning :**

حدیث عشق شد زیب بیانم  
چو شمع افتاد آتش بر زبانم \*

**End :**

تا طالبان را آلت استفاده و کاملان را از آن کمالی زیادہ حاصل  
'آید و این فقیر را بدعای خیر باد نمایند فکان ذالک ان فی غرہ شہر  
رمضان المبارک سنہ ۱۲۴۸ع \*

No. 1054. \* انشاء امان اللہ حسیني

INSHA-E-AMAN-ULLAH HUSAINI.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 49. Lines on a page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject : Collection of letters.

Author : Aman-ullah Husaini.

Extent : Complete.

This is a transcript from a borrowed manuscript. There are ninety-nine letters from the author to his friends and disciples. Aman-ullah Husaini, with the epithets of Khanazad Khan Firuzjang and later on of Khanzaman, was the son of Mahabat Khan Zamana Beg and greatly distinguished himself under Emperor Jehangir and Shah

Jahan. He died in A.H. 1044 or 1046 (A.D. 1634-1637)—Vide descriptive note No. 1763 (7) of the Volume of Etthe's Catalogue of Persian Manuscripts in the India Office Library.

Beginning :

حمد وافر مر خدای را که یاقوت قوت ناطقه بی بهادر عقد  
انشائی کبریائے او بے بهاست اصح \*

End :

پرزیب و زینت دینان چه اعتبار پوش بیدار باد با خلاص  
در خدمت پرور باش \*

No. 1054 (a) \* نصاب المثلث

NISAB-AL-MUTHALLATH.

Another versified Arabic-Persian vocabulary, in form of a Qasidah, explaining the meaning of those Arabic words which can be spelt with the three different vowels, ai and u.

Beginning :

ز پس حمد خداوندی زمین و آسمان  
کرده ام نظم مثلث چون لالی عیان \*

The first trial of Arabic words explained in Persian is :

End :

رب دان پروردگار و رب دان جمعی ز خلق  
رب شیرا خالص از انگور سیب و نار دان \*  
است دروادی عصیان تشنه آب مغفرت  
ساز سیرابش توای معبود جمله انس و جان \*

Ref : Descriptive notes Nos. 2383 to 2387 of Vol. I of Etthe's Catalogue of Persian Manuscripts in the India Office Library

No. 1055. \* فراق نامه

FIRAQ NAMA.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 57. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Author : Syed Muhammad Moosawi, son of Syed Muhammed Baqir, Moosawi Khurasani.

Des. Cat.—19.

Extent : Complete.

This is a transcript from a manuscript borrowed from the Library of Bahauddin Sahib, Royapetta, Madras. It is written in the form of a mathnawi. The date of transcription is given as 1249, A.H.

Beginning :

در جهان غیر مرگ کاری نیست  
صورت چرخ جز فراری نیست \*

End :

نا گهان خوں نشان بکه تمام  
گفت دل آه راغب والہ \*

No. 1056. \* کتاب الرسائل

KITAB-AL-RASAIL.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 287. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, old.

Subject, critical discussion of the beliefs of the Shias and their refutation from the point of view of the Sunnise.

Author : Maulana Baqir Agah.

Extent : Complete.

This is a critical discussion of the religious beliefs of the Shias and the author (who died in Zil-Haj 1231 A.H./November 1816). The transcript was obtained from an original copy in the library of the Kutub Khana-e-Am Ahl-e-Islam, Madras.

Beginning :

حمد و سپاس به منتها نیاز درگاه قدوس مجیدی که عدل  
را از اسماء حسنی خود ساخت الخ \*

End :

معهدا بحکم المامور مجبور این چند حرف سراسر ایجاز ترسیم  
نموده آمد والسلام علی من اتبع الهدی \*

KASHF-AL MAHJUB.

No. 1057. \* کشف المحجوب

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 350. Number of lines in each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, mysticism (Sufism).

Author, Shaikh Ali bin Uthman al-Jalali al-Hujwiri.

Extent, complete.

This is a transcript from a manuscript in the Library of Bahauddin Sahib, Royapetta, Madras. It is the oldest systematical work on the theoretical and practical doctrines of Sufism in Persian, with a great amount of historical and biographical material. Other copies of the same work are described in descriptive notice No. 1773, Vol. I of the Catalogue of Persian Manuscripts in the India Office Library. The same source refers to the author's name as Abu-al-Hasan Ali bin Uthman bin Ali.

**Beginning :**

الحمد لله رب العالمين والصلوة والسلام علي نبيه محمد صلي الله عليه وسلم وعلي آله الطاهرين واصحابه الماجدين اما بعد ... من فقير حقير شبيب بن عثمان الجبالي الهجويزي اين كتاب را برائے طالبان تصوف نويسم الخ \*

**End :**

اللهم اغفر لصاحب هذا الكتاب ولمن قرأ فيه ولمن كتبه آمين  
برحمتك يا ارحم الراحمين \*

No. 1058. \* مجموعه رسائل

MAJMU'A-E-RASAIL.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 108. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Miscellaneous topics.

Authors, Miscellaneous.

Extent, complete.

This is a collection of essays by different authors.

(a) Risalah-e-Qafiah. رسائل قافیه author, Maulana Qasim Kah.

A treatise on rhetoric and prosody.

**Beginning :**

قافیه منجهان کہ بہ بیت اللہ اند \*

**End :**

يارب اين گوهر عالي مقدار  
کہ زهر سخن آمد بکنار \*



تاکه باشد سخن از نو و کهن  
 باد پاینده و بر ارباب سخن \*  
 این رساله قافیه از مولانا قاسم گای .....  
 (b) Ghazalan-al-Hind \* غزلان الهند author, Azad Husaini Wasiti.  
 Bilgrami—Persian translation of the author's own Arabic work

\* آثار الہندوستان a book on rhetorical figures and special forms of the Persian poetry of India, together with a discussion on the manners, customs and secret practices of Indian woman on Indian love and matters connected therewith.

**Beginning :**

سر آمد محسنات کلام ستائش صانعی کہ خلوتکدہ تنزیہ را  
 وجود او نواخت الص \*

**End :**

حق تعالی و تہارک خاتمہ بخیر گرداند و پروانہ بی بال و پروا  
 بہ شعلہ دیدار رساند \*

(c) Hikayat-i-Qazi-e-Baghdadi Baduzad. \* حکایات قاضی بغدادی، بادزد \*  
 Author, not known.

The humorous story of the thief and the judge.

**Beginning :**

راویان اخبار و لافلان آثار و چابک سواران میدان فصاحت الص \*

**End :**

و قصہ قاضی و سارق این بود واللہ اعلم \*

No. 1059. \* مرآت الخیال

MIRAT-AL KHAYAL.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 86. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Allegorical romance in prose.

Author, not known.

Extent, complete.

This is a restored copy. The work is an allegorical romance in ornate prose. The sentence at the end gives the date of the composition.

بتاریخ بسط و یکم شهر شعبان المعظم سنہ ۱۲۴۹ ہجری رو  
 پنجشنبہ در عہد ریاست حضرت نواب غلام محمد غوث خان بہادر  
 امیرالہند والا جاء بہ اتمام رسید \*

**Beginning :**

ستایش کرنا کون پادشاهی را سزاوار است که پادشاهان روی  
 زمین بر آستان کبریایش روی زمین نهاده اند \*

**End :**

بتاریخ بست و یکم شهر شعبان المعظم سنه ۱۲۴۹ هجری روز  
 پنجمین در عهد نواب غلام محمد غوث خان والا جاء به اتمام رسید \*

No. 1060. \* مثنوی ہاتھی در احوال تیمور \*  
 MATHNAWI-E-HATIFI DAR AHWAL-E-TIMUR.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 84. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Poetry.

Author, Maulana Abdullah Hatifi of Jan.

Extent, complete.

This is Hatifi's famous mathnavi on the warlike exploits of Timur. It is also styled as Timurnamah (\* تیمور نامہ \*) or sometimes as Zafarnamah-i-Timuri (ظفر نامہ تیموری). The author died in A.H. 927 (A.D. 1521). Other copies of the same work are described in numbers 1410-1416 of the Catalogue of Persian Manuscripts in the India Office Library Vol., I. This copy is a restored copy of a manuscript dated 1224 A.H.

**Beginning :**

بنام خدای که فکر خرد  
 نیارد که باکنه اویس برد \*

**End :**

بمن ده که از تید هستی رام  
 ز اندیشه بت پرستی رام \*

No. 1061. \* کشف الحقایق \*  
 KASHF-AL-HAQAYAQ.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 90. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Sayings of Isa bin Qasim Sirhind.

Author, not known.

Extent, complete.

Des. Cat—271A

This restored copy is a compilation of the sayings of Abu-al Barakat Isa bin Qasim of Sirhand, introduced by the author as :

زبدة الانقياء مسيخ الاوليا حضرت عيسى حبذا الله قدس الله سره  
العزیز خلیفہ و مرید عارف باللہ قدوة العرفاء شیخ محمد لشکر المخاطب  
بخطاب عارف باللہ قدس الله سره کہ یکی از خلفائے و مترشدان  
جناب فیض انتساب بندقی شیخ الکمل غوث العالم حاجی حمید  
عرف محمد غوث گوالیری قدس سره اند \*

The date of the original (Mss. is 5th Mohurram 1061 A.H.).

**Beginning :**

سپاس بلا غایت و ستایش بلا نہایت سزای ذاتی کہ بحکم مشیتش  
کہ الص \*

**End :**

تمت هذا النسخة الشريفة وانفاس المتبركة اللطيفة مسمي بكشف  
الحقايق في يوم السبت السادس من شهر ذيقعدة سنة ائذين و مائتين  
والف بعد هجرة النبوية عليه افضل الصلوة و اكمل التحية \*

ديوان خواجہ میر درد (فارسی) \* No. 1062.

DIWAN-E-KHWAJAH MIR DARD (PERSIAN).

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 101. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Poetry.

Author, Khwajah Mir Dard.

Extent, complete.

This restored copy contains the poems, quatrains and ghazals of Khwajah Mir Dard. The date of the original of which this is a copy is Saffar 1238 A.H.

**Beginning :**

زبس فیض سخن روشن کند ہر جا بیانم را  
سزد ہر صود ہر جا شمع سان عضو زبانم را \*

**End :**

سوی شعراے چشم تحقیر مہین  
گراں من الشعر لہکمتہ خوانی \*

No. 1063. \* دل راني و خضر خان

DUWALRANI-WA-KHIDHR KHAN.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 189. Number of lines on each page, 24. Mode of writing, fair. [Condition, good. Appearance, new.

Subject; Romance of Duwalrani and Khidhr Khan in mathnawi.

Author; Amir Khusrau.

Extent; complete.

Another copy of this mathnawi is described in No. 111 (Persian manuscripts) of the Descriptive Catalogue of the Islamic Manuscripts Volume I of this library.

Beginning :

سر نامه بنام آن خداوند  
که دلها را بخوبان داد پیوند الص \*

End :

نمیخواهم ز تو بخشش چوهر کس  
تو خسرو را چه می بخشی همان بس \*

No: 1064: \* طب شفاء المرض

TIBB-E-SHIFA-AL MARADH.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 125. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject; Medicine.

Author; Shihab-aldin bin Abd-al-Karim.

Extent; complete.

This restored copy is a treatise on medical science and practical cures in mathnawi-baits, composed by Shihab-al din bin Abd-al Karim, whose medical teacher was a physician of Kabul, named Muhammad. It is divided into 160 short babs.

Other copies of the same work are described in Notices 2315 to 2317 of the Catalogue of Persian Manuscripts in the India Office Library, Volume I.

Beginning :

نخستین کنم لایک خامه روان  
بتوحید پروردگار جهان الص \*

End :

کند هر که اطباء بر اين طب دوا  
خداوند عالم به بخشد شفا \*

No: 1065. \* براین قاطع

BARAHIN-I-QATI'AH.

stance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 550. Lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, defence of the rightful claim of succession of the first three Caliphs, Abubaker, Umar and Uthman, against the heretics and Shi'ites.

Author; Kam-al-al din bin Fakhruddin Jahrami (translator).

Extent, complete.

A Persian translation and explanation of Shaikh Shihab al millat wa-al-din Ahmed bin Hajar al-Haithami al-Makki's Arabic work *المواعظ المجدلة* which contains a defence of the rightful claim of succession of the first three Caliphs, Abubaker, Umar and Uthman, against the heretics and Shi'ites. The Persian paraphrase was made by Kamal-al-din bin Fakher-al-din Jahrami A.H. 994 (A.D. 15. 86) at the request of Sultan Ibrahim Adil Shah.

It is divided into three Muqaddamas, ten babs and a khatimah.

Beginning :

الحمد لله رب العالمين والصلوة والسلام علي نبيه خاتم النبيين -  
اما بعد علمائے کرام در کتب اصول و کلام بیان الخ \*

End :

و مرا گفت تو والي امر اين است خواجه شد .....  
مبھان ربك رب العزة عما يصفون والسلام \*

No. 1066. \* کتاب تصائد ثنائی

KITAB-E-QASAI'D-E-THANAI.

stance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 119. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Poetry.

Author, Thanai.

Extent, complete.

A restored copy.

Beginning :

گر بمثل جا کند در پس آئینه شخص  
بمقد تمثال خویش تا بیرون زتفا \*

End :

مغنی ز عود آتشی بر فردز  
ز گرمی دل آتشیانم بسوز \*

No. 1067. \* مغزن الحکمت

MAKHZAN-UL-HIKMAT.

Substance, paper. Size,  $11\frac{1}{4} \times 9\frac{1}{2}$  inches. Number of pages, 264. Lines on each page, 14. Mode of writing, fair. Condition, good. Appearance, old.

Subject, Chemistry.

Author, not known.

Extent, complete.

A treatise on chemistry in verse-form. Author and the date of composition and transcription are not known.

Beginning :

بود نزد حکیمان خردمند  
کلید گنج دل نام خداوند \*

End :

بتاریخی که بود آن نظم کارم  
پس از خاما دوطا رامی هارم \*

No. 1068. \* تجلیات رحمانی

TAJALLIYAT-E-RAHMANI.

Substance, paper. Size,  $9 \times 5$  inches. Number of pages, 213. Number of lines in each page, 15. Mode of writing, fair. Condition, injured. Appearance old.

A treatise on chemistry in verse form. Author and the date of composition and transcription are not known.

Subject, Mysticism.

Author, Syed Ali Muhammad Ibn Syed Abdur Rahman Ibn Syed Muhammad al Husaini al Qadari-al-Sibgatullahi.

Extent, incomplete.

The work is divided into chapters entitled as "Tajalliyat". The beginning and end are missing and there is a lacuna between folio 98 and 113, and after folio 120. The last page deals with the 26th "Tajalli". The date of the composition is not known.

Beginning :

تباب خر که هفت تو فلک برستونهای عناصر در کشیده الص \*

End.

بہتر آنست کہ در آب زر نوشتم مشغول شود ... الص \*

No. 1069. \* معربات جمال

MUJRRABAT-E-JAMAL.

Substance, paper. Size  $7\frac{1}{2} \times 6$  inches. Number of pages, 664. Lines on each page, 11. Mode of writing, fair. Condition, good. Appearance, old.

Subject, Medicine.

Author, Hakim Jamaluddin bin Muhammad Husainuddin.

Extent, Complete.

This is an elaborate exposition of the various human diseases and their cures. The subject ends on page 541 and then follow three hashias running over 123 pages. The manuscript was transcribed by Muhammad Fasihuddin in Muthialpet, Madras, on 20th Shawwal 1342 A.H.

Beginning

الحمد لله رب العالمين ... حکیم است مطلق کہ از حکمت

کامل ارواح را در جسم خاکی مفید ساخت الص \*

End.

ہر چند کہ تکرار این عمل سازند قوی او مفید تر گردد ہر  
نمک شستن باشد ہمین قسم نمایند \*

No. 1070. \* شرف نامہ

SHARAF NAMA.

Substance, paper. Size,  $7\frac{1}{2} \times 5$  inches. Number of pages, 341. Number of lines on each page, 11. Mode of writing, fair. Condition, good. Appearance, old.

Subject, Poetry.

Author, Nizami of Ganja.

Extent, Complete.

The second part of the Iskandarnamah of the illustrious poet of Ganjah, Jamal-al din Abu Muhammad Ilyas bin Yusuf bin Mu'ayyad Nizamaldin, with the takhallus Nizami of Ganja. The copy is dated the 23rd of Ramadhan 1279 A. H.

**Beginning:**

خرد هر کجا کنج آرد بدید  
بنام خدا سازد آنرا کلید

**End :**

فلک را بهکمش ترا بنده دار  
بدو داد دین هر دو پاینده دار \*

No. 1071. \* رسالۃ شمع محفل  
RISALAH-E-SHAM-E-MAHFIL.

Substance, paper Size, 11 × 9½ inches. Pages, 33. Lines, on each page, 24. Mode of writing, fair. Condition, good. Appearance, new.

Subject, Hagiology.

Author, Ghulam Mohiadeen Zaban ibn Muhammad Baqir Faqeeh  
ibn Hafiz Muhammad Saleh.

Extent, Complete.

This is a narrative of the lives and experiences of the holy order, known as Ashab-i-Kahaf and the celebrated Saint Tamim Ansari. It was written under the patronage of Raushanuddaula Madarul Mulk Amirul Umara Hafiz Muhammad Munawar Khan Bahadur Jang, son of Nawab Walajah. It is divided into two shama. The date of the original manuscripts of which this is a copy is 9th Ziq'a'dah, 1300 A.H. The scribe's name is Md. Abdullah bin Murtuza.

**Beginning :**

چمن چمن حمد و ثنا سزاوار خیابان پیرائی الصخ \*

**End :**

یارب این آرزوے من چه خوش است  
تو بدین آرزو مرا برسان \*

No. 1072. \* منتخب العقاید  
MUNTAKHAB-AL-AQA'ID.

Substance, paper. Size, 11½ × 9½ inches. Number of pages, 56. Number of lines on each page, 24. Mode of writing, fair. Condition, good. Appearance new.



Subject : Doctrines of religion.

Author : Muhammad Jameel ibn Abi Turab-al-Badakhshi-al-Harithi.

Extent Complete :

This is a treatise on true religions beliefs. The author states in the preface that this work is a selection from different works and is set forth in a compendium for the benefit of the average man. The manuscript of which this is a restored copy is dated 1209 A.H.

Beginning

بعد از حمد و سپاس و ستائش ملک عالم الخ \*

End

اقتدار شاید اما خویشتن ستودن نه کار ایشان اسف از کتاب  
تذکرۃ الاولیا نوشته شد در سنه ۱۲۰۹ هجری \*

No. 1073. \* خلاصه الانساب

KHULASATUL ANSAB.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 44. line on each page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Genealogy.

Author, Qudrat Ahmed bin Hafiz Inayat Ahmed bin Hafiz Md. Sharful Haq-al-Farooqi al Hasaniul Husainy-al-Safauri Gopamavi.

Extent, Complete.

This restored copy traces the genealogy of Nawab Wallajah of Carnatic and his relations and descendants. It was written by the author after his return to Madras in about 1249 A.H.

Beginning:

الحمد لله الذي انزل علي عبده الكتاب ... اما بعد پس  
میگوید احقر عباد الله الخ \*

End

و شاه نجم الدین با دختر شاه محمد ماه کتبخدا شد و لا ولد  
رفتند ...

No. 1074. \* کتاب خرقه و جامع الذات

KITAB-E-KHIRQAH WA JAME' ULLAZZAT.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 72. Number of lines on each page, 24. Mode of writing, good. Condition, good. Appearance, new.

Subject, Medicine.

Authors, Different authors.

Extent Complete.

This restored copy contains two works on the subject of medicine.

1 Kitab-e-Khirqah \* کتاب خرقہ (pages 1 to 36) compiled by Murtuza Quli bin Hasan Shamlu, is divided into thirty bakhiah dealing with recipes for incrating virility.

2 Jame'ul lazzat \* جامع اللذات (pages 37 to 72) compiled by Abu Zaid Hibatullah bin Muhammad-al-Tabari, is divided first into seventeen babs and further subdivided into nine babs. This also deals with recipes for increasing virility.

#### Beginning

سبحان الله رنگ آمیزی بساط حمد و سپاس حکیمی را که الصخ \*

End :

تمام شد این رساله شریف ... .. سلطان عبدالله قطب  
شاه خلدالله ملکه و سلطانہ \*

No. 1075. \* دیوان عاقل

DIWAN-I-'AQIL.

Substance, paper. Size  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 284. Number of lines on each page, 24. Mode of writing, fair. Condition, restored copy. Appearance, new.

Subject, Poetry.

Author, Aqil.

Extent, Complete.

It is a philosophical poetry, each line ending in alphabetical order. The full name of the poet and the date of composition are not clear from the text.

#### Beginning

کراہی میدہد عالم بوحدت ذات بیہوں را  
کہ خاصیت یکے باشد ز چندیں جزو معہوں را \*  
رزقے کہ ز خوان خود مقرر کردی  
بے منت دیگرے رسائی چہ شود \*

Than original copy was borrowed from the Kutub Khana-i-Islam, Madras,

## No. 1076. \* کتاب الرسائل

## KITABUR RASAYAL.

Substance, paper. Size  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages 308. Number of lines on each page, 24. Mode of writing, nastaliq. Condition, restored copy. Appearance, new.

Subject, Shia' Sunni creed.

Author, Moulvi Muhammad Baqer Agah.

Extent, Complete.

A scholarly work on the beliefs of the Shia' sect and their contradiction from the point of view of the Sunnis divided into a number of treatises.

## Beginning

الحمد لله الذي جعل الانصاف سمة الاشراف والصلوة علي ... المع

## End

و آتوا سبب فيروزي ورو سفیدی خود گردانند وانا استغفر الله  
من اجرة هذه الحكاية الكاذبة علي اللسان فانم الهري بالعفو والغفران \*

## No. 1077. \* رسالة فرامین و عرائض

## RISALAH-I-FARAMIN-O-'ARAIHDH.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 41. Number of lines on each page, 24. Mode of writing, nastaliq. Condition, restored copy. Appearance, new.

Subject, Letters.

Author, (Compiler): Ghulam Qadir known as Tawassul Husain Khan.

Extent, Complete.

A selection of letters typical of the modes of expression employed by different strata of society in addressing the Nawab of Carnatic from the Moghul princes downwards to the ordinary subjects.

## Beginning

خاتمہ سہاس خرام معجز مواد در ساختن نمایش جلال کبریائی ...  
کہ المع \*

## End

زیادہ انہم بر طراز زیادہ اسب \*

No. 1078. \* گلشن معادت

## GULSHAN-I-SA'ADAT.

Substance, paper. Size,  $7\frac{1}{2} \times 5$  inches. Number of pages, 200. Number of lines on a page, 13. Mode of writing, nastaliq. Condition, injured. Appearance, old.

Subject, Letters.

Author, Muhammad Amin.

Extent, Complete.

This is a collection of letters written by Nawab Sa'adatullah Khan of Carnatic to his friends. The work seems to have been completed in 1131 A.H.

## Beginning

انشاء حمد و ثنای مزای ثنای انشا پرداز یسب ... الخ \*

End

و معنی المکتوب نصف الملائکات را بعشتم صورت معاینه نمود \*

Scribe : Muhammad Moinuddin.

Dated 7th Rabi-al Awwal, 1277 A.H./1860 A.D.

No. 1079. \* رساله فرامین و عرایض

## RISALAH-I-FARAMIN WA ARAIDH.

Substance, paper. Size,  $6\frac{1}{2} \times 3\frac{1}{2}$  inches. Number of pages, 190. Number of lines on each page, 9. Mode of writing, shikasta. Condition, injured. Appearance, new.

Subject, Letters.

Author, Not known.

Extent, Incomplete.

A collection of letters of Alamgir (Emperor Aurangzeb) to his sons and other dignitaries of the Empire. The first folios are missing.

## Beginning

ملک کہ پنجم شهر صفر در جواب عریضه این مرید صادر شده بود ... الخ \*

End

و پنجاب و کابل و ملتان و ٹہڈہ و کشمیر و بنگالہ و اوڑیسہ و بہار و  
الہ آباد و اودہ اسب \*

Dated 17th Zilhaj, 1246 A.H.

No. 1080. \* مشایخین چشتیه و رسالہ تعویذات

MASHAYAKHIN-I-CHISHTIAH WA RISALAH-I-TA'WIZAT.

Substance, paper. Size,  $7\frac{1}{2} \times 4\frac{1}{2}$  inches. Number of pages, 136. Number of lines on each page, 15. Mode of writing, shikasta. Condition, injured. Appearance old.

Subject, (1) Hagiology, (2) Charms and magic.

Author, Not known.

Extent, Complete.

The first manuscript, which is also entitled as Tazkirat-ul-awliya deals with the life of Saints of the Chishti order. According to the colophon it was transcribed by Meher Ali and Syed Muhammad Ahmed during the reign of Aurangzeb.

Beginning

ذکر امیرالمومنین علی کرم اللہ وجہہ ..... الخ \*

End

بحق رسولنا و نبینا محمد الرسول اللہ صلی اللہ علیہ وسلم برحمتک  
یا ارحم الراحمین \*

The other manuscripts deals with charms and magic.

No. 1081. \* دستور المبتدی و رتعات

DASTURUL MUBTADI O RUQAT.

Substance, paper. Size,  $8 \times 6\frac{1}{2}$  inches. Number of pages, 400. lines on each page, 12. Mode of writing, nastaliq. Condition, injured. Appearance, old.

Subject, Grammar and letters.

Authors, Different authors.

Extent, Complete.

\* دستور المبتدی Dastur al Muftadi by Safi-al-din ibn Naseer Aslahullah Khan, on rules of grammar.

Beginning

الحمد لله الذي يصرف الاحوال و يخفف الاثقال ..... الخ \*

End

مبتدی آنرا فهم نتواند کرد \*

(a) Ruqa'at-i-Mirza Baidil, a correspondence of Abdul Qadir Bidil containing chiefly letters addressed to Shukrullah Khan and his two sons Aqil Khan and Shakir Khan.

Beginning :

عجز و مراتب حمد و ثنا تسلیم بارگاه صمدی کہ خامہ را در  
معرکہ کہ آغاز ثنائیش از نقطہ سپر انداختن اسب \*

End

یارب نیاز بیدلش مقبول آن درگاه باد \*

Dated 21st Rabi'al-Thani, 1241 A.H.

No. 1082. \* وقایع امیرالامرا

WĀQAYE-E-AMIRUL UMERĀ.

Substance, paper. Size,  $11\frac{1}{2} \times 9\frac{1}{2}$  inches. Number of pages, 67. Number of lines on a page, 24. Mode of writing, nastaliq. Condition, restored copy. Appearance, new.

Subject, Biography.

Author, Inayat Husain Khan.

Extent, Complete.

A biographical narrative of Nawab Amirul Umera, the second son of Nawab Muhammad Ali Khan, Wallajah, the Nawab of Carnatic.

**Beginning**

جواہر حروفیکہ بنڈنار معشوقہ بے نیاز حمد بے پایان ... الخ \*

End

بعد فاتحہ زیارت نواب فردوس مکان داخل شادی محل گردید  
و ہمانجا سکونت درزید \*

The work is dated 1253 A.H.

No. 1083. \* رسالہ دینیات

RISALAH-I-DINIYAT.

Substance, paper. Size,  $8 \times 5$  inches. Number of pages, 310. Number of lines on each page, 11. Mode of writing, shikasta and nastaliq. Condition, injured. Appearance, very old.

Subject, Theology.

Author, Jafer Sherief

Extent, Complete.

A number of treatises partly in prose and partly in verse in mixed Persian and Urdu dealing with the obbatory observances and practices.

**Beginning :**

بنا مسلمانی پانچ چیز ہے اول کلمہ پڑنا .....

End :

جمع سانت ہزار برس تین سو ستر آدم جو زمانے سے گئے ہمیں گذر\*  
Scribe Ghulam Mohiadeen.

Dated Jamadi-al Awwal, 1226 A.H.